

The History of Cleomines and Juliet.

Lord Martiall chafe of Cretans Coast,
thus doth he them erect :

To honours stately Stage of trut' ,
and nothing doth suspect.

That m'lier was the ground and cause,
to bring vnto day :

Claudestines, that constant Lord,
to Prince a thy star.

Such thought was farre of from his mynd,
he dairely id them loue :

Whiche afterwarde, agaynst his grace,
a mischeue great did moue.

Ambitious myndes were not content,
with this estate no doubt :

But from the Prince the Diademme,
to rauue they went about.

Aspyring myndes, still toyle to clyme,
to to of Honours stall :

But hasty clyming often tymes,
doth catch a sodayne fall.

Yet haue I them with Prince in Court,
as fawing friendes to stay :

And to Claudestines agayne,
in Cell, I must my way.

Whose playnes surmounting seeme to
his teares lyke Ryvers runne : (show,

And oft he blames the froward fates,
that his syde haue spaine.

Ye

THE MYSTERIE OF Redemption.

OR

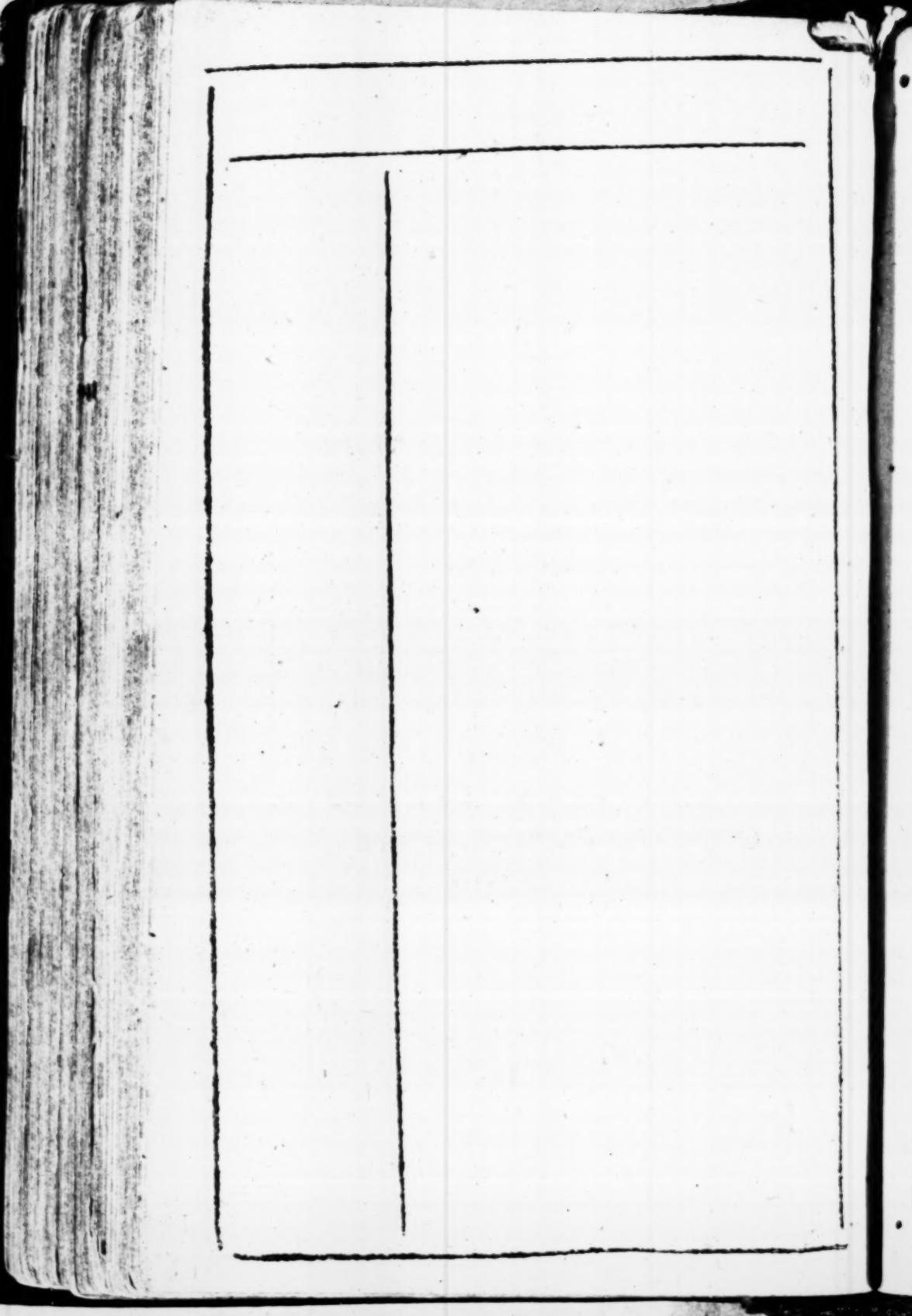
THE PARTICULAR
manner how Man is Redeemed
from Sinne, Iustified before
God, and made partaker of
cuerlasting Life.

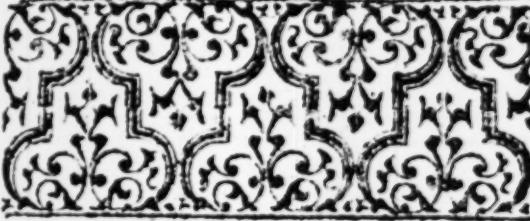
DESCRIBING THE
Nature, Causes, Parts, Properties
and Effects of Iustifi-
cation.

WITH DIVERS SWEET AND
comfortable Prayers interposed
betweene euerie
Chapter.

AT LONDON

Imprinted by Felix Kyngston,
for William Cotton. 1607.



2597

TO THE WOR-
SHIPFULL, MY
euer-honored Mother M^ris
ELIZABETH POVVEL,
all Prosperitie and Hap-
pines externall, in-
ternall, etern-
nall.

IT is a speci-
all point of
the duty of Chil-
dren towards their
Parents, as in pre-
sence by seruicea-
ble offices, so in ab-

A 4 fense

The Epistle

fence by other effe-
ctual significations,
to yeeld proofe of
their thākful minds:
which neither any
Child can omitte,
without touch of
ingratitude; nor a-
ny Parent forbeare,
vwithout iust re-
proofe. Wherefore
(most louing and
deare Mother) lest
I should seeme to
neglect the roote,
out of which I brā-
ched,

Dedicatore.

ched, to forget the
secondary Auctor
of my being, or not
to remēber her, to
whō I owe my selfe;
after a long pursuite
in a painfull chace,
I now returne you
such a pray, as you
were wont to loue,
desiring therby, to
procure your Bleſ-
sing. You are not
ignorant, that these
many yeares past
I haue studied and

A ſ prakti-

The Epistle

practised spirituall
Physicke, trauelling
in the Scrutinie of
the maladies & me-
dicines incident &
proper to Soules: &
heere I offer vnto
you a present of my
profession. I haue
prepared abundāce
of the bread of An-
gels, for the repast
of your Soule, that
your kindnesse in
some part may bee
counteruailed, and
my

23977
Dedicatore.

my dutie in some
sort not left vnpur-
formed. Hitherto
I haue principallie
labored for others:
but who hath more
interest in the grape,
then shee that plan-
ted the vine? & who
more right vnto the
crop, then shee that
sowed the corne?
Despise not the te-
dernes of my years,
neither deeme that
God measureth his

The Episile

indowments by nū-
ber of daies. Hoarie
senses are oftē cou-
ched vnder greene
lockes ; & some are
riper in the Spring,
then others in the
Autumne of their
age : a little cloud
may cast a large
showre, and often-
times G O D reuea-
leth that to Babes,
which he cōcealeth
from the VVisest :
which I alleage not

to

25977
Dedicatorie.

to clayme any pre-
rogatiue surmoun-
ting the rate of vsu-
all habilitie, but to
auoide all touch of
presumption, in ad-
uising my Elders.

You haue the pre-
heminence in car-
nall consanguinity;
but in spiritual alli-
ance, wec are of e-
quall proximitie to
our heauenly Fa-
ther. And hee may
bee a Father to the
Soule,

The Epistle

Soule, that is a Son
to the Body, & re-
quite the benefit of
his temporarie life,
by teaching his Pa-
rent how to eschew
eternall death. Nei-
ther do I speak this,
as if I were ignorāt
you were alreadie
imparted in your
voiage towards the
Celestiall Hierusa-
lem, the first steps
wherunto your self
taught me, but that
there

Dedicatory.

there may be some
rubbes in the way,
which I happily, by
reason of my more
diligēt search ther-
in, being a profes-
sed Guid, may soo-
ner descry, & with-
out dishonour to
your age, or dispa-
ragmēt to yourper-
son, giue you war-
ning to auoid thē.
Thus, dear Mother,
recomending vnto
you my most boun-
den

The Epistle

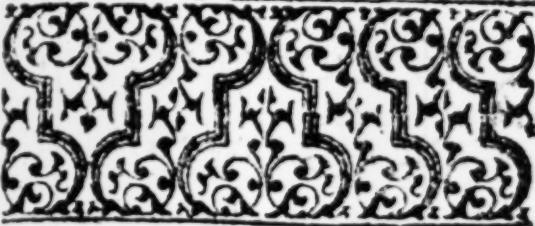
den duty, and hūbly
desiring that my
ſincere affectiō may
finde excuse of my
boldnes, I take my
leaue.

*From L O N D O N -
H O V S E , t h i s 18.
day of Nouember,
1606.*

*Your most obedient and
affectionate Sonne,*

Gabriel Powel.

25977



TO THE CHRI- stian Reader.

Christian Rea-
der, If thou
doest seriouslie desire,
to learne the Mystery
of thy Redemption,
to understand the
holy Scriptures, to bee
cleansed frō thy sins,
to bee filled with gra-
ces,

The Epistle.

ces, to bee enriched
with vertues, to go-
uerne thy selfe in pro-
speritie, to be comfor-
ted in aduersitie, to
triumph ouer thine e-
nemis, to be enflamed
in meditatio; to perse-
vere in deuotio; briefly,
to dye happily, and
to liue eternally: Ex-
ercise thy selfe in this
small Manuall, wheren-
in is the direct way
unto Heauen plainly
discovered, the passage
evidently

to the Reader.

evidently cleared, the
lets perfectly removed,
and the Trauailer
exceedingly com-
forted. Fare-
well.

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of this Booke.

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Wisedome, to under-
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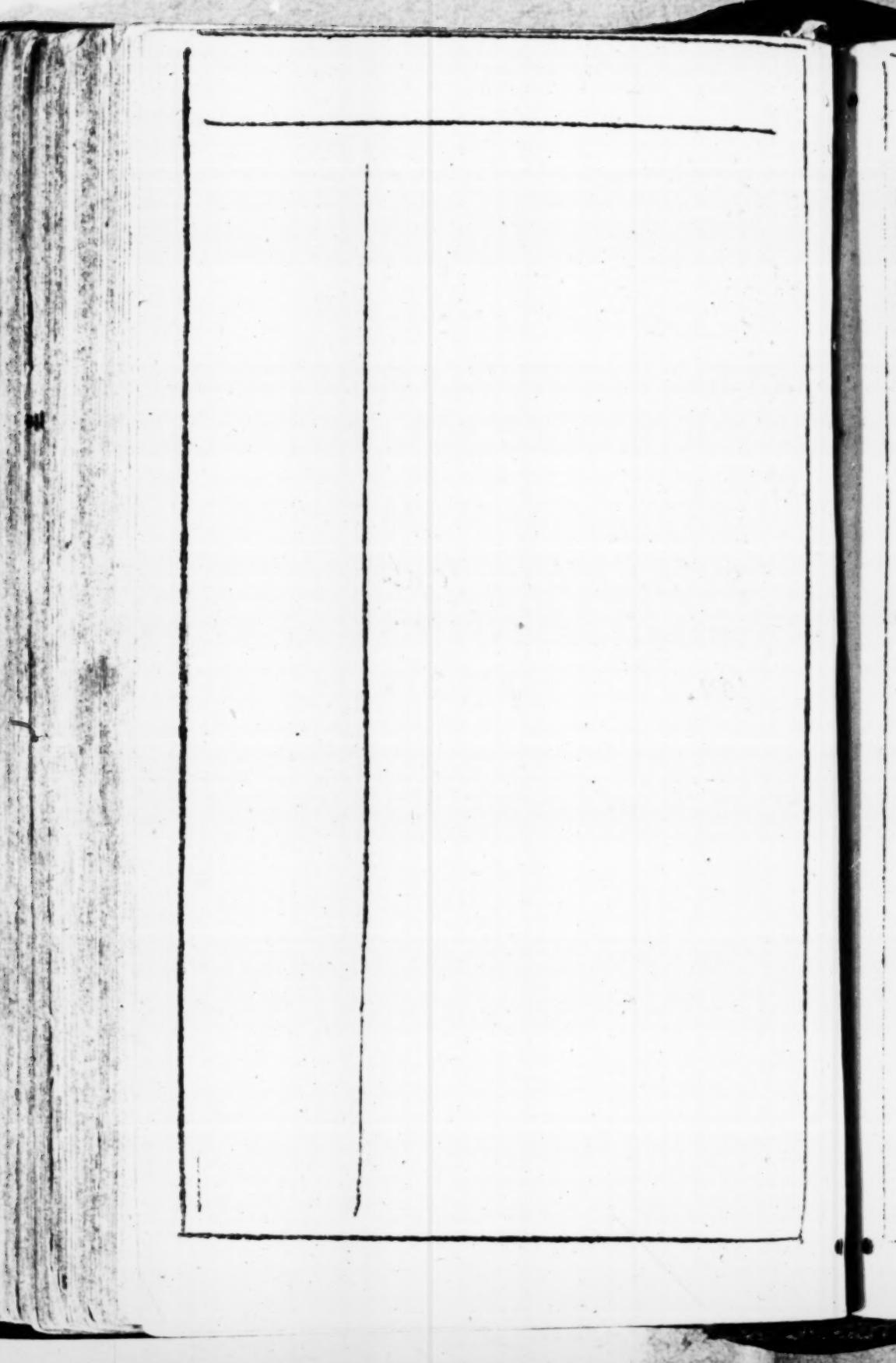
C H A P.

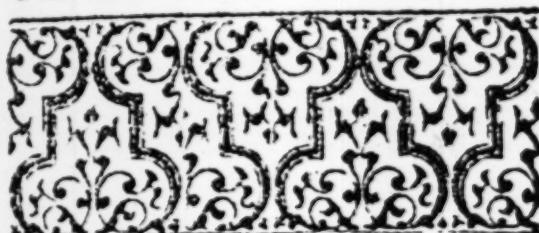
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Sicke man, or by the
Sicke-man himselfe, al-
tering but only the per-
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THE MYSTERY of Redemption.

QUESTION.

Seeing all men by nature are sinners, (Rom.3.24.) destitute of the glorie of God, and consequently subject vnto temporall and eternall death: how may we escape this
B feare-

fearefull and bea-
uie Judgement?

ANSWERE.

Wee cannot es-
cape Gods Judge-
ments against vs
for our sinnes, ex-
cept we be reconciled vnto him and
iustified in his sight.

Which that wee may
the better apprehēd
and attaine vnto;
it is necessarie that
we

*we consider both the
Nature and Proper-
ties of Iustification,
and also the meanes
and manner how it
is wrought in vs.*

A PRAYER FOR

*Grace and Wisedome to vn-
derstand the Mysterie of
our Redempcion.*

A Lmighty and euer-
lasting God, and
in Christ Iesus our most
gracious and mercifull
Father, I thy poore ser-
uant, miserable & wret-
ched sinner, do humbly
prostrate my self before
the heauenly throne of

B 2 thy

thy diuine Maiestie, entirely beseeching thy Fatherly goodnes graciously to graunt vnto me thy heauenly grace and wisedome, whereby I may truly learne to know thee rightly, and be diligent to performe all thy precepts effectually. Enlarge my vnderstanding and encrease my knowledge. Giue me a liuely sense to discerne sweete frō sowre and sowre from sweete, good from euill and euill from good, that sin and superstition deceiue me not vnder the cloak
of

A Prayer.

5

of Religion and vertue.
O Lord, this must bee
thy worke; for I con-
fesse that my reason is
blind, my will is fro-
ward, my wit craftie to
deceiue my selfe, my
vnderstanding and all
my naturall powers,
quite alienated and en-
straged from thee. But,
good Father, disspell
thou these cloudes and
confusions of peruerse
ignorance, and endue
me with thy holy Spirit
of grace and wisedome,
that I may haue my hart
cleansed from the cor-
rupt affections of this

B 3 deceit-

deceitful world, and the eyes of my vnderstanding opened, to see and embrace thine euerlasting truth, especially the admirable Mysterie of our Redemption by the obedience and passion of thy deere Sonne our Lord and Sauiour Iesus Christ. Endue me O Lord, with the purtie of this heauenlie knowledge, and let me be able to discerne betweene truth and error, that I may bee alwaies free from heresie, and not be entangled with false doctrine, nor defiled

led with the loathsome
pitch of mans iuuenti-
ons : but that I may
safely walke the right
way into thy kingdom,
and faithfully apprehēd
and take hold of the ri-
ches and righteousnes
of thy Sonne Christ Ie-
sus, so that my whole
life and conuersation
may bee hereafter dire-
cted to the honour and
glorie of thy name, and
peace of my cōscience,
through Christ our on-
ly Mediator and Aduo-
cate ; in whose name I
farther pray vnto thee
as himselfe hath taught

B 4 me,

me, Our Father which art
in heauen, &c.

What Iustification is.

C H A P . I .



H E whole course & or-
der of our saluation is
absolued, as it were, in
two degrees, 1. In the
knowledge of our owne mi-
serie. 2. In confidence of
the Diuine mercy.

2 Of our miserie there are three partes,
1. The Faulte: 2. The
Guilte. 3. The Punish-
ment.

3 Of the Diuine
Mercy

Our mi-
serie three-
fold.

Diuine
mercye
three-fold.

C A P . I . of Redemption.

9

Mercy there are three partes in the like manner, opposite vnto these
 1. *Remission of the fault.*
 2. *Absolution from the guilte.* 3. *Deliuerance from the punishment.*

4 The whole pro-
cessie from our miserie,
vnto the Diuine mercy
is termed *Iustification.*

5 Iustification is ta-
ken two waies, 1. *Physi-
cally or Naturally.* 2. *Po-
litically or Iudicially.*

6 *Iustification Physi-
cally or Naturally taken,*
signifieth an actual trāf-
mutation or change frō
inherent qualitie of vn-

B 5 righte-

Iustifica-
tion two-
fold.

Physicall.

righteousnes, vnto inherent qualitie of righteousnes; from euill to good.

7 Thus must that place (*Apoc. 22.11.*) be vnderstood, *Hee that is righteous, let him be righteous still.*

8 And certainly a man is denominated righteous, from inherēt righteousness, (*1.Ioh. 3.17.*) *He that doth righteousness, is righteous.*

9 Iustification being taken in this fense, is indeeđe *Ieschoatine glorification, or Sanctification, which is a certaine change*

change betweene inher-
rent contrary termes or
qualities.

10 *Iustification Politically* or *Judicially taken*, signifieth the pronunciation of a sentence of Absolution or righteousness vpon a man, by some Judge out of a tribunall or Judgement seate. (*Rom. 8. 33.*) Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth.

2. *Politicall.*

11 And this sense is common, both to such as haue *Inherent proper righteousnes*, and also to such as be not so qualified,

fied, but haue the Righteousnes of another applied vnto them.

12 For hee that is Righteous in himselfe, may by a Judge be pronounced so to bee, by his own inherent righteousness.

13 So are the blessed Angels iustified by God.

14 So also should Man haue bin iustified, if hee had continued in his originall righteousness.

15 Also, a man may be said to be iustified, that is, pronounced iust

or

or righteous, by that righteousness which is not inherent in himself, but is properly another Mans, but made his by couenant.

16 After this manner any Debter may be said to bee iustified by the righteousness of his surety, who in his name satisfieth the creditour and payeth the debt.

17 And in this sense only, is Iustification used in the argument we haue to treat of, which is thus defined.

18 *Iustification* is the Sentence of God, sit-
ting

Iustifica-
tion defi-
ned.

ting as iudge in his tribunall seate, whereby for the satisfaction and obedience of Christ he freely remitteth the sins of the bleeuing-sinner and imputeth the righ-teousnes of Christ vnto him, for his glorie, and the sinners euerlasting saluation.

That Iu-stification
is a iudiciale
Act.

19 Now that Iustification is a iudicial act, it is manifest by sundrie reasons.

20 *I.* Because it is plainly described so in Scripture, *Psal. 143.2.*
Job. 9.2. 3.

21 *II.* Because in this
Act

Act there are, Debt,
that is, Sin, (*Mat. 6.12.*)
a law accusing, (*Rom. 3.
19.20.*) conscience wit-
nessing, (*Rom. 2. 15.*)
an Advocate pleading,
(*I. Joh. 2. 1.*) and a finall
Sentence, *Rom. 3.23.24.
25.28.*

22 III. Because such
words as be equiualent
vnto Iustification, are
iudicial, as to remit sins,
(*Psal. 32. 1. Rom. 3. 25.
Rom. 4.7.*) to loose sins,
(*Math. 16. 19. Math.
18. 18.*) to forgiue,
(*Coloss. 2. 13.*) not to
impute sinnes, (*2. Cor.
5. 19.*) to put out the
hand-

hand-writing, *Col.2.14.*

23 *IV.* Because the words which are opposite vnto *Iustificatiō*, are Iudicial, as Accusation, (*Rom.8.3;.*) Condemnation, (*Matth. 12. 37. Rom.5. 16. Rom. 8. 34.*) Binding, (*Matth. 16. 19. Mat.18.18.*) Retaining of sins, *Iob.20.23.*

24 Euen as the word *Justification*, so is the worde *Imputation* also common : For Righteousnesse is said to bee IMPUTED, both vnto him who is inherently iust in himselfe; and also vnto him that hath not

Of Imputation.

not his owne inherent,
but the righteousnesse
of another , namelie
Christs righteousness
applied vnto him.

25 That *Iustification*
is common, appeareth
by that speech of the
Apostle, (*Rom. 3. 28.*
Gal. 2. 16.) where hee
saith, that Man is iustifi-
ed, *not by the works of the*
Law, but by faith in Jesus
Christ.

26 Whereby he ma-
nifestly declareth, that a
man may bee iustified,
that is, pronounced iust
and righteous, as wel by
his own works or righ-
teousnes

teousnes of the Law (if any had such works indeed) as a man may by faith, that is, by the righteousnes of Christ apprehended by faith.

27 So also that *Imputation* is common, it is evident out of these words of the Apostle, (*Rom. 4.4.*) *To him that worketh the wages is not imputed by fauour, but by debt.*

28 In which words hee sheweth, that the righteousness of works, that is inherent righteousness, may be said to be imputed to a man (if any

any were so well qualified) as well as the righteousnesses of faith.

29 But our speech is of the Imputation of another's righteousness.

CONFESSiON OF
sinnes, with prayer for
Remission.

I Haue sinned, ô Lord,
I haue sinned. The infinite and ever-crying
guilte of my sins continually calleth for infinite
and neuer dying punishment. Oh, I haue
sinned, and therefore am ashamed to appeare
before thee, much more
to

to craue any good thing
at thy hands. I am a
weake and wretched
creature, and thou art a
G o D of infinite power
and Maiestie. I am a
guilty and grieuous of-
fendour, thou a most
iust and seuere Judge.
Sin hath left no good
thing in me, al is woun-
ded, al is poysoned, and
how shall I appeare be-
fore thee, into whose
presence shall enter no
vnkleane thing. Alas ! I
am sicke with sin. Sicke !
yea dead ; twice dead,
subiect to mortalitie, &
subiect to eternall dam-
nation.

nation. I was conceiued
and borne in sinne, and
hitherto haue continu-
ally liued therein ; the
greatnes of my disease
hath almost quite extin-
guished the sense there-
of, and my continuall
custome in sinning co-
firineth my impuden-
cie, and taketh from me
the opinion of sin. But
now the only glimpse
of felicity causeth me to
acknowledge my owne
miserie, therefore I am
constrained to confess
with *Dauid*, *I haue sin-
ned grieuously*, and there
stop, because I cannot
recken

recken them. My heart
is the roote and foun-
taine of corruption, my
eyes the eyes of vanity,
my eares the eares of
folly, my mouth the
mouth of deceipt, my
hands the hands of ini-
quitie, and euery part
of my body doth disho-
nor thee, which thou
hast created for thy glo-
ry, and would be glori-
fied of thee. My vnder-
standing apprehendeth
nothing but sinne, my
will affecteth nothing
but wickednesse, my
memory retaineth no-
thing but euill things.

As

As for thy holy pre-
cepts and heauenly or-
dinances, O Lord, so
farre haue I been from
obseruing or keeping a-
ny parte thereof as I
ought, that I haue ad-
ded transgression vnto
blindnes, malice to ig-
norance, and rebellion
to sin. What now shall I
say? To whom shall I
go? or whither shall I
fie? Oh, I sinke in sin.
O Death! O Graue!
Yours is the victorie.
Thou seest, O Lord,
what I haue been from
the beginning, & what
now I am. Neither doe

I maruell so much at
my wickednes, as I ad-
mire thy goodnes, that
thou hast suffered mee,
with vnspeakeable pa-
tience, thus long to run
on in my sins. Because
thou art so good, I ima-
gined I might be so e-
uill. Because thou did-
dest bestow such great
benefits vpon mee, I
thought I might com-
mit so great offences a-
gainst thee. So that the
same medicine y' thou
hast ordained against
sin, I haue made a pro-
uocation vnto sin. Who
but thou would suffer
these

these contempts, and yet be contemned still: Notwithstanding, O most gracious Father, seeing thou hast sworne thou desirest not the death of a penitent sinner, if I repent, wilt not thou be pleased? if I returne vnto thee, wilt thou be offended? No, no, I know thou dost long vntill I come vnto thee. Why then, most mercifull Sauiour, I come, I come quickly. Reiect not thy poore creature, that deiecteth himselfe and wholy relyeth vpon thee. If I

C come

come ful of scabbes and woundes, thou canst heale me againe. If I be blind, thou canst restore me to my sight againe. If I be dead, thou canst raise me vp again. Thou shalt sprinckle mee, O Lord, with Isope, and I shall bee cleane; thou shalt wash me, & I shall bee whiter then snow. Thy mercies are greater then mine offences. Thy pitie is more then mine iniquitie: and thou art able to pardon more sinnes then I am able to commit. If thou refuse me, who shall receave
and

and comfort mee? If thou forsake me, who shall embrace and defend me? Heere I am, do with me as seemeth good in thy cies. If thou wilt, I shall see thy face and reioice: if thou wilt persecute mee, glorifie thy selfe. But wilt thou enter into iudgement with thy seruant? thou art iust to all. But wilt thou bee extreame to marke what is done amisse? Lord, who may abide it? But wilt thou bee terrible vnto mee? Where then is thy mercy? Haue mercy there-

C 2 fore

fore vpon me, whose
propertie is alwaies to
haue mercie; haue mer-
cy vpon me, O Father,
neither looke vnto the
multitude of my sinnes,
but vnto the multitude
of thy mercies, for thy
only Son Iesus Christ
his sake, to whom with
thee & the holy Ghost,
bee all honor and
glory, both now
and for euer.

*C*men.

The

C H A P. II.

*The manner and order of
Iustification, where also
is handled of vocation.*

Now in this Iu-
stification of
Man, wherby
he is pronounced righ-
teous, by the righteous-
nes of another, to wit,
of Christ, God procee-
deth in this maner and
order.

2 First, there is an *Ef-
fectuall Vocation, or Cal-
ling,* wherby God offre-
reth Christ & his righ-
teousnes, and the sinner
apprehendeth him be-

C 3 ing

Effectuall
Calling
what it is.

ing offered by faith.

3 *Effectuall Vocation*, or *Calling*, is that whereby God calleth out of darkenesse into light, from the power of Satan vnto God in Christ Iesus, those whō he elected of his mere grace, by the promulgation of the couenant of grace, or preaching of the Gospell.

4 The *Called* also, by the same grace of God, answere and beleue in him through Iesus Christ. This answere is of Faith, which indeed is the condition of the promise

promise in the Couenant of grace.

5 Wherefore our Effectuall calling consisteth of two parts. 1. The *Outward calling* of such as be elect by the publication of the Couenant vnder the condition of faith, and that of Gods meere grace. 2. *Inward Faith* wrought in them by þ same grace, which is nothing else but the fulfilling of the condition.

6 The former grace may bee termed the *Grace of vocation*, and is common to all that are

C 4 called

Effectuall
Calling
hath two
parts.

1 Outward
calling.

2. Inward
faith.

Note wel.

called, Elect and Reprobate.

7 The latter grace may be called, the *Grace of faith*, appertaining only to the Elect.

A two-fold application in effectuall calling.

Question.

8 So then in Effectuall Calling there is a two-fold application: the one of God, offering Christ & his righteousness: the other of a sinner, apprehending Christ being offered by faith, and applying him vnto himselfe.

9 If it bee demaunded, Whether the will of man in his calling or conversion be merely passive,
or

or active also?

10 I answere: *In respect of the grace of God which preuēteth man, the will (seeing it is not yet begun to bee regenerate) is merely Passive: as may be proued.*

11 1. Because al Mans strength & abilitie concerning spirituall and heauenly things is altogether exstinct, so as he can neither prepare himselfe to grace, nor receiue it being offered, nor turne vnto God, nor will, desire or follow after that which is good & acceptable vnto

*Answe. How the will of man standeth in his conuer-
sion.*

to God. Rom. 9. 21.

12 II. Because we are all dead in sinne (Ephes. 2. 1. Coloss. 3. 12.) but a dead man is only passive in respect of his quickening.

13 III. Because the will is not only dead, but also stubborne of it selfe, and cannot chuse but resist, being not moued and kindled by God. Act. 9. 1. 2. &c.

14 But *In respect of the Time* in which the conuersion is wrought, the will is not like a stocke, but whilst it is healed and cured by God,

Note.

Cap.2. of Redemption.

33

God, it is *Actiue*, that is,
it is not idle and void of
all sense and motion,
but followeth the holy
Ghost who draweth it.

15 For in the very act
of Conuerſion or Cal-
ling God caufeth vs by
grace to wil, he moueth
and inclineth our wills,
but yet so as the whole
efficacy of the action
dependeth vpon Gods
spirit (*Philip.2.13.*) *It is*
God who worketh in vs
both the will and the deed:
where *Will* is not vnder-
stood of the substance
of the will, but of a new
qualitie.

16 After

Iustifica-
tion fol-
loweth ef-
fectuall
calling.

A two-
fold Appli-
cation in
Iustificatio-

16 After this effe-
ctuall Calling follow-
eth *Iustification*, where-
by God imputeth that
righteousnes of Christ,
being apprehended by
faith in Vocation, vnto
the sinner, as if it were
his owne proper righ-
teousnes. Or, whereby
hee pronounceth him
iust in that righteousness
of Christ, and the sin-
ner receiueth it being
imputed vnto him by
God.

17 In Iustification
likewise there is a two-
fold application ; the
first is *the Imputation*
of

of *G O D*; the second is the sinners apprehension and application by faith, of that other righteousness being imputed by God unto him.

18 These two applications which are in Iustification, doe differ from those two which were in effectuall Calling or Vocation.

19 For in Vocation, the application of God is called *Oblation*, or simple *Calling*: In Iustification it is termed *Imputation*.

20 II. In Vocation
the

the application of Man
is called, *Apprehensione of
offered righteousnesse by
faith*; or, *Faith in the of-
fered righteousness*: In Iu-
stification, it is termed
*Faith in imputed righte-
ousnes*.

A two-
fold office
of faith.

21 Hence wee must
obserue a twofold of-
fice of Faith: *One in Ef-
fectuall Calling*, when
it receiueth Christ with
his righteousness being
offered: the *Other in Iu-
stification*, when it re-
ceiueth Christ and his
righteousnes being im-
puted vnto him.

22 Wee must also
note,

note, that whē it is said,
Man is iustified by faith,
 that *Faith* is meant Note.
 which went before in
 Effectual calling; name-
 ly which apprehendeth
 Christ and his righ-
 eousnes being offered.

23 As for that *Faith*
 in Iustification, which
 apprehendeth the im-
 puted righteousness of
 Christ, by it wee are ra-
 ther said to bee saued,
 thē iustified. (*Eph. 2.8.*)
*By grace you are saued
 through faith. Eternall
 saluation followeth Iu-
 stification.*

24 If it be demaun-
 ded.

Question.

ded ; Whether when the righteousnesse of Christ is apprehended by faith in Effectuall Calling, a man may be said to be iustified by that righ:consnes ?

Answeare.

25 I answeare. Not so : For Iustification is the pronunciation of a Sentence : In Vocation there is no Sentence pronounced ; wherefore a man cannot be iustified by sole Vocation.

Question.

26 Againe, if any will aske : Whether seeing the righteousnesse of Christ is by faith in him that is called, a man may not be denominated righ-
teous

teous by that righteousness?

27 I answeare. I will not plainly deny this after a sort : namely, that he is righteous by faith; but that he may bee termed and called righteous, I would not so affirme: seeing the Judge hath not yet pronounced sentence vpon him; to wit, that Sentence that is of a certaine new grace.

28 For it is not but by grace that such as are iust by faith in effectual calling, God pronounceth them so to be, and imputeth the righteousness

Answeare.

ousnes of another vnto them, as if it were their owne.

29 And thus much for the order whereby God proceedeth in the Iustification of a sinner.

T H E S I N N E R S R E-
signation of himselfe into
the hands of his Re-
deemer.

O Lord God, which art the highest and the lowest, the farthest off and the neerest to, the longest angrie and the soonest pleased: wherefore should I bee afraid to speake vnto thee? Thou haft made all

all things for mee, and
me for thy selfe. Thou
hast giuen me al things,
that I should giue my
selfe wholy vnto thee;
But I haue taken the
commoditic of all thy
benefits, and yet I ne-
uer gaue thee the glory
and tribute, which of
duty I was bound to
giue thee. Thy crea-
tures were alwaies obe-
dient at my commaun-
dement, because thou
haddest giuen them so
in charge; and I alwaies
attēded to offend thee,
for whose sake each
thing was readie to do
me

me seruice. Thou hast giuen me health, but sin and rebellion was the fruit thereof. Thou hast giuen me strength, but I haue employed it in the seruice of thine enemie. Notwithstanding all which, thou hast still sought by all meanes to draw mee vnto thee. Thou hast looked and tarried for my conuer-sion, and I haue abused thy patience. Thou hast called mee, and I haue stopped my eares at thy calling. Thou hast giue mee a long time to re-pent, and I haue consu-med

med it in vanity & farther trāgession. Thou hast stricken me, and I haue not felt it. Thou hast corrected me, and I would not receaue thy correctiō. Yea the more I haue been chastised & cherished by thee, the more hath mine heart bin hardened, shewing my selfe vnthankful for the one, and rebellious towards the other. Yet for all this, O most merciful and louing Father, sithence thou hast hitherto been so gracious vnto me, and hast com-māded me that I should neuer

neuer despaire, nor mistrust thy goodnesse: I therefore referre my selfe wholly to thy mercy, & doe beseech thee to graunt mee grace to amend my life, that from this time forwards I may euer please thee, and serue thee in such sort, that I neuer separate my selfe from thee any more, but may continually remaine in thy grace & fauour world without end. O sweete Sauiour, diddest not thou say, *Draw neere unto me, & I will draw neere unto you?* I challenge my Lord.

Lord. Beare witnesse
with me, ô yee heauen
and earth, and all yee
blessed Angels, & thou
holie of Holies, the holy
Ghost, beare witnesse
with me in this houre,
that I giue my self who-
ly vnto my Redeemer.
Take me sweet Iesus
vnto thee, and giue me
not ouer vnto my selfe
againe. I am thine, not
mine, temper mee as
thou wouldest haue
me. I am thy Image, I
will bee like thee. Oh,
that my waies were so
directed, that I might
keep thy statutes ! what
pleasure

pleasure is it for mee,
to walke in darkenesse?
Trie mee O Lord, and
search my heart, if there
be any way of rebellion
in me; and leade me
home, and I wil follow
my Lord whither soe-
uer goeth.

C H A P. III.

Of the Causes of Iustification; and first, of the Efficient Cause.

Causes of
Iustification
diuersly
considered.

He C A U S E S of Iustificatiō,
are to be considered diuersly, to wit,
as Iustification it selfe is
taken

taken, either *Actiuely*, in respect of God who iustifieth : or *Passiuely*, in respect of mā which is iustified.

2 The E F F I C I E N T cause of Iustification, as it is *Actiuely* taken, is ei-ther *Principall*, or *Orga-nicall*.

3 The *Principall Ef-ficient*, is G O D (Rom. 8. 33.) the *Father*, in the Sonne, by the *Holy Ghost*, (2. Cor. 5. 19. 1. Cor. 6. 19) The *Father Imper-ant*, the *Son Obsequēt*, and the *Holie Ghost Cōsummant*. Psa. 40. 9. Tit. 3. 5. 2. Cor. 1. 22.

D 4. For

The effi-cient cause
Actiuely
taken.

The Prin-cipall effici-ent.

4 For it is his part to absolue from guilt, by whose iustice a man is made guiltie. It is hee that pronounceth a man righteous, whose wil is the rule & square of all righteousness. And it is he that giueth Iudgmet of life or death, who by nature, right and office is the supreme Judge.

5 The *Impellent cause* of this Efficient, is two-fold, *Internall*, or *Externall*.

6 The *Internal cause*, is the Grace or Mercie of the Father, (*Rom.3.24.*) as well by reason of

The Internall efficient.

of the good pleasure of his will in predestinating into the adoption of Sonnes (*Ephes. 1.5.*) as also by reason of his œconomie and dispensation, both in ordaining his Sonne for this end, and in applying vnto vs the benefit of Christ. *Rom. 3.25. Coloss. 1.12.*

7 And this Grace (which in Scriptures is termed *ζεις ζευσματων*, & in Schooles, *Gratia grantum faciens*, and *Gratis dicens*) is perpetually opposed against Workes, (which are the gifts
D 2 of

of Grace, termed in Schooles *Gratia gratis datae*) because God took the first cause of our Iustification not from vs or our workes, but in himself, and from himselfe, according to the vnsearchable riches of the glory of his grace.
Eph. 2.8.9. Tit. 3.5.

No Preparation in vs
to Iustification.

8 Whereupon it is manifest, that there can bee no Disposition of our selues or Preparation by vs to induce this forme of Iustification.

9 For albeit there are two principall degrees of Preparation that go before

before Iustification, if not in time, yet in nature, to wit, the sense of our owne *Miserie*, and a confused knowledge of the *Mercie* of God ; yet all this maketh nothing for the Efficient Cause, not only of condignity (as the Schoole-men speake) but not of congruence.

io The *Externall im-pellent Cause* of this Efficient is Christ aswell in respect of his *Merite*, as also of his *Efficacie* and operation.

ii Of his *Merite* : Be-cause hee acquired the

D 3 benefit

The Ex-
ternall Ef-
ficient.

benefit of Iustification vnto vs, both by his Active and Passive obedience ; by his life and death. *I.Tim.2.6. I.Ioh. L.7.*

12 *Of his Efficacie:* Because he applieth effectually the acquired benefit of Iustification vnto vs, both by offering it in the preaching of his Word, and also by conferring the same by the inward effectual operation of his holie Spirit. *Rom.1.16. 2.Cor. 5.19.*

13 But that we may more plainly declare, how

how God is the Efficient Cause of our Iustification: wee must diligently obserue that the *Maner of Effecting, wherby God is said to iustifie* is diuerse and sundrie.

How God
is said to
Iustifie.

14 I. God is said to Iustifie by *Works and inherent Righteousnes*. So he iustifieth the blessed Angels. So also hee should haue Iustified Man, if he had not fallen. And thus the Israelites sought Iustification, by the workes of the Law. *Rom.9.31.32.*

1. By works.

15 II. God is said to Iustifie of *Faith*, or by *D 4 Faith.*

2. By Faith.

Faith. By *Faith* I vnderstand Christ & his righ-teousnes, or Satisfactiō, or Obedience, or Merits being apprehended by *Faith*.

Note wel.

16 In this manner of Iustifying are comprehended two things. 1. *Christ*, or the Merits of Christ. 2. Our *Faith*, without which the Merits of Christ cannot be applied vnto vs effectually for our Iustificatiō.

17 This Merite of Christ is the cause of all Spirituall blessings (in the execution of the decree of Election) which God

C A P . 3 . o f R e d e m p t i o n .

57

God bestoweth vpon
vs ; though after a di-
uerse manner.

18 I say, *in the Exe-
cution of the decree of Elec-
tion*, because the Merit
of Christ cannot be the
cause of Election it self,
but onely Gods good
pleasure proceeding of
his meere loue & mer-
cie. *Luk.12.32. Rom.11.5.
Eph.1.5. 1. Deut.7.7. 8.
Deut.30.15.*

The merite
of Christ
cannot be
the cause of
Election.

19 *I.* Because the Me-
rite of Christ was not
from all eternitie.

20 *II.* Because Christ
himself, as he is the Me-
diator, was elected fro-

D 5 before

before the foundation
of the world. *Ef. 42.1.*
Mat. 12.18. *1. Pet. 1.20.*
1. Pet. 2.5.

21 III. Because the
Merit of Christ is an ef-
fect of our eternall E-
lection : for therefore
Christ merited for vs,
because wee were Ele-
cted.

Note.

22 But Christ may
well bee said to bee the
Materiall Cause of our E-
lection, if wee take the
matter for the *Subiect*,
or *Matter in which* (*Eph.*
1.4.) *He elected vs in him*,
that is, in Christ ; for
Christ is the head, in
which

C A P . 3 . o f R e d e m p t i o n .

59

which is grounded the election of the members.

23 To returne to our purpose. Christ and his merit, is the Efficient Cause of our *Effectuall vocatio* or *Calling*, which is not from all eternitie, but in time; yet without respect vnto Faith; seeing Faith is but then giuen, and is the second part of our calling.

24 Againe, Christ and his Merite is the cause of our *Justification*, but not without Faith, wherewith in Effectual calling we haue apprehended

The merit
of Christ
the effici-
ent cause of
Vocation.

Of Justi-
fication.

And of
Glorifica-
tion.

hended and laid hold
on him.

25 Lastly, Christ and
his merit, is the cause of
our *Glorification*; but
with Faith apprehen-
ding the imputed righ-
teousnesse of Christ in
Iustification.

26 Hereby wee see
that Man is Iustified by
the Merits of Christ, as
it were by a manner or
way whereby God ius-
tifieth him; but not
without Faith appre-
hending that Merit be-
ing offered in Effectuall
Calling.

27 Whereupon the
Apostle

Cap. 3. of Redemption.

61

Apostle vnto the *Rom.*
and *Gal.* expresseth this
manner (which is a cer-
taine compoūd thing)
by the onely name of
Faith, wherunto some-
times he ioyneth *Iesus*
Christ, as (*Rom. 3. 22.*)
The righteousness of God
by the faith of Iesus Christ.
So (*Gal. 2. 14.*) *Man is iu-*
stified by the faith of Iesus
Christ. And (*Rom. 3. 25.*)
Through Faith in his
blood.

28 III. God is said
to iustifie by his *Grace &*
Mercy. And certainly
this Grace doth excel-
lently well agree with
Faith,

3. By grace.

Faith, but not at all with Workes. (*Rom. ii. 6. Ephes. ii. 8. 9.*) These speeches doe well agree together, *God iustifieth by Faith; and, God iustifieth by Grace:* which cannot be affirmed of Workes.

Question.

29 But heere Question may bee moued concerning the Order of these two. Whether *Faith or Grace go before:* Whether *Faith bee the cause of Grace;* or contrariwise, whether *Grace bee the cause of Faith?*

30 I Answer. Faith goeth before, & Grace followeth after. Faith, that

Answer. Faith goeth before the grace of Iustification.

that is, Christ and his
merits being apprehen-
ded by Faith in Effectu-
all Calling, is the cause
of y new Grace where-
by G O D iustifieth a
man.

31 And to speake
more plainlye hereof,
All spirituall blessings
in the executiō of Gods
decree of Election, as
Vocation, Iustification and
Glorification, do proceed
from Gods Grace. For
example;

Note well.

32 In Effectuall Cal-
ling the first thing is the
Merite of Christ, then
followeth the Grace of
God,

God, after commeth
Vocation.

33 So also in *Iustification*, first is the Merite
of Christ, which was
apprehended in Voca-
tion, then there is the
Grace of God, whereof
proceedeth Iustifica-
tion.

34 And likewise in
Glorification, the first is
the Merit of Christ be-
ing imputed in Iustifi-
cation and apprehen-
ded by Faith, next fol-
loweth the Grace of
God, and then Glorifi-
cation.

35 Herein stands the
difference,

difference, that in Effe-
ctuall Vocation or Cal-
ling, the onely Merite
of Christ without our
faith, is the cause of
Grace.

36 But in Iustificati-
on & Glorification the
Merit of Christ being
apprehended by Faith,
is the cause of Grace.

37 Out of these
things which wee haue
said, it is evident, that
Faith, or Christ and his
merit apprehended by
faith, is the cause of that
Grace whereby God
iustifieth man.

38 Whereupon af-
ter

ter that the Apostle had said (*Rom.3.24.*) *Wee are iustified freely (that is) by his grace, presently hee addeth, through the redemption that is in Christ Iesus :* noting thereby the cause of that Grace whereby we are iustified, namely the Redéption of Christ apprehended by faith in Ffectuall calling.

39 And (*Rom.4.16.*) *Therefore is the inheritance by Faith, that it might come by Grace :* in which words the Apostle intimateth that life eternall is therefore of Faith,

Faith, that there might bee place for Grace, which is the Effect of Faith apprehēding the imputed righteousness of Christ in Iustification.

40 If it bee demanded, *How the Merite of Christ and the Grace of God, which is contrary unto merit, may consist together?*

Question.

41 I Answer. The Merite of Christ (not our owne merites) may wel stand together with the Grace of G O D. For Christs satisfaction wherby he satisfied the Justice

Answer.

Iustice of his Father, is
that thing that meriteth
the Grace of God for
vs.

42 But if you speake
of our owne merits, the
certainely they cannot
stand together with the
Grace of God, but are
quite contrarie vnto it.

43 The Organicall
Efficient Cause of Iustifi-
cation is two-fold, In-
strumentall or Admini-
strieriall.

The Orga-
nicall Effi-
cient two-
fold.

i. Instru-
mentall.

44 The Instrumental
Cause which exhibiteth
the benefit of Iustifica-
tiō vnto vs, is the Gospell
and Sacramēts, wherby
the

the benefits of Christ
are offered, conferred
and sealed vnto vs.

45 The Gospell is cal-
led, the *Gospell of Grace*
(Act.20.24.) because it
declareth and offereth
the Grace of God vnto
vs : also, the *Word of*
Grace (Act.20.32.) the
Word of Salvation (Act.
13.26) the *Word of Life*
(Phil.2.16.) And Paul
saith, The Gospell of
Christ is the power of
God vnto salvation to eue-
ry one that believeth. Rom.
1.16.

46 Of Baptisme the
Apostle speaketh, Christ
sanctifieth

sanctifieth & cleanseth his Church by the washing of water through the Word. (Ephes. 5. 26.) Also, Hee sauued vs by the washing of the new birth, and the renewing of the holy Ghost. And Peter saith, Baptisme saueth vs by the resurrection of Iesus Christ. I. Pet. 3. 21.

47 And of the Lords Supper, Christ testifieth that we receiue his body, which was giuen for vs (Luk. 22. 19.) & drinke his blood, that is shed for many for the remission of sinnes. Mat. 26. 27. 28.

48 If

C A P . 3 . o f R e d e m p t i o n .

71

Question.

48 If it bee demaunded, How the Sacraments are instruments to conferre grace?

49 I Answere. The Sacraments conferre grace, because they are a meanes to giue and exhibite to the beleev-
ing mind Christ with his benefits : and this they do by their signifi-
cation.

50 For they serue as a particular and infalli-
ble certificate to assure such as bee partakers thereof, of the forgiue-
nessse of their sins and of euerlasting saluation.

51 Also,

Answere.
How the
Sacramēts
conferre
Grace.

51 Also, they conferre grace, as the Kings letters are said to sauue the life of a malefactor, when they doe but signifie to him and others, that the Kings pleasure is to shew fauour.

52 Againe, they may be said to confer grace, because they are a tokē or pledge of the Grace of G O D ; and by this pledge Faith is confirmed, which is an instrument to apprehend or receiue grace.

Note.

53 A King saith vnto his Subiects. He that brings the head of such

a Traytour shall haue a thousand pounds. He that hath the head, may say, Heere is a thousand pounds : because it is vnto him a pledge vpon the Kings word of the receipt of so much.

54 Lastly, the Word of God conferres grace (for it is the *power of God vnto saluatio to them that beleeue*) which it doth by signifying the wil of God by the eare to the mind : Now euery Sacrament is the Word of G O D made visible to the eye: the Sacramēts therfore conferre grace

E by

by vertue of their signification, and by reason they are a pledge by the appointment of God of his mercy and goodnessse.

Obiect.

55 If it be said, The Sacraments are not onlie signes and seales, but also instruments to conuey the grace of God to vs.

Ansf.

56 I Answere : The Sacraments are not Instruments hauing the grace of God tied vnto them, or shut vp in them : but instruments to which grace is present by assistance in the right vse thereof.

57 Because

57 Because in and with the right vse of the Sacraments, God con-ferres grace : and thus they are instruments & no otherwise, that is, morall, not physicall instruments.

58 The *Administeri-
all Cause of Iustification,*
are alwell the *Ministers*
of the Word (1. Cor. 3. 9.
1. Tim. 4. 16. Joh. 20. 23.)
as also the *Martyrs* of
Christ (Dan. 12. 3.) who
by their testimony and
example teach, that
there is no righteousness
which may consist
before the tribunall of

2. Admini-
steriall.

E 2 God,

GOD, but onely the
righteousnesse of Iesus
Christ.

59 And so much for
the Efficient Cause of
Iustification Actiuelie
taken on Gods part.

The Effici-
ent Cause
on Mans
part is,
Faith.

60 Now on Mans
part, *Iustification Passiu-*
lie taken, the Efficient
cause of it is altogether
Instrumentall: and this is
Faith, by which (not for
which) wee are said to
be iustified, aswell in re-
gard of the *Correlative*
thereof, as also of the
Contrarie the Law and
good workes.

61 In regard of the Cor-
relative

relative, to wit, Christ & his Merits, because the whole forme of Iustifying Faith is sited in Relation, not in the qualite or nature thereof; seeing wee are iustified by Faith, as it is relativelie applied vnto his correlatiue.

62 *In regard of the Contrarie*, because those good workes and conformitie vnto the Law, required in the person of a iustified Man, are worthily excluded frō the merit and act of Iustification.

63 But to speake
E 3 more

Faith what
it is.

The parts
of Faith.

more plainly of this point. Faith is a confident apprehension of the mercy of G O D through the redemption of Iesuſ Christ in the promise of the Gospell.

64. The parts of Faith are three. 1. Knowledge in the mind and vnderstanding. 2. Assent in the will. 3. Confidence in the heart.

65. These three acts may be considered distinctly ; ſeeing a man may know a thing and yet not assent thereunto, & beleeue the ſame to bee true, and yet not make

make it his own by spe-
ciall application & con-
fidence, which cannot
consist without know-
ledge and assent.

66 These three parts
are excellently wel laid
downe in the 14. chap.
of S. John. *Beleeuest thou
that I am in the Father,
and the Father is in mee?*
this belongeth vnto the
first part. *Beleeue me that
I am in the Father, and
the Father in me:* this vnto
the second. *Beleeue
you in God, beleeue also in
me:* and this vnto the
third.

67 So then Faith in
E 4 Christ,

Christ, is not to know, or beleue there is a Christ, nor yet to beleue Christ, but to beleue in Christ. The wicked beleue there is a Christ, Hypocrites beleue Christ, But the Elect only beleue in Christ, that is, put their whole trust and confidence in him.

68 Wherefore it is manifest that iustifying faith is not a bare knowledge & assent, but that the chiefest part thereof is Confidence, wherby the sinner apprehédeth and particularly applieth

eth vnto himselfe the promises of the Gospel.

69 Hence is that Theologicall Axiome: Some things are spokē of Faith, *in respect of knowledge and assent*; and some things *in respect of Confidence*.

70 *In respect of Assent*, Faith hath for the Object thereof all the holy Scriptures, the Law & the Gospel, which faith firmly belieueth to be most true.

71 *In respect of Confidence*, the proper Object of faith, is the grace and mercy of God, ex-

F 5 exhibited

Note well.

The proper
Object of
Faith.

hibited in Christ the Redeemer, and offered by the Gosspell.

Sole faith
justifieth.

72 Hereupon it is, that we constantly affirme, that *Sole Faith iustifieth*; or, *Faith only iustifieth*: in which speech the particle *Sole* or *Only*, determinineth the predicate, but is not referred vnto the Subiect, that is, it declareth that this effect (Iustification) is attributed only to faith, and to no other apprehending instrument or meanes.

73 Or, it sheweth, that Faith is the only instrument

strument that apprehē-
deth the righteousnesse
of Christ.

74 As if a man should
say, *The sole eye seeth*, or
The eye only seeth: hee
meaneth not, the sole
eie, or the eie only, that
is, the solitary eye, sepa-
rate frō the soule, brain,
eares, nose, mouth,
cheekes &c. but the eye
is the onely instrument
of seeing, and no o-
ther member of the bo-
dy.

Now well.

75 Wherfore the
particle *Sole* or *Onely*,
doth not exclude the
grace & mercy of God,
the

the merit and satisfaction of Christ, the preaching of the Gospell, nor the vse of the Sacra-ments: for all these are required in faith, which in y^e Gospel & right vse of the Sacramēts, behol deth and apprehendeth the grace of God and righteousness of Christ.

76 Neither doth it exclude Workes & the habite of Charitie, but only from the act of iustifying.

77 Hitherto of the Efficient Cause of Iustification. Now followeth the Materiall.

A PRAYER FOR
Faith.

O H, sweete Iesus,
most glorious and
most gracious Lord. As
the Harte brayeth after
the riuers of water, so
pangeth my soule, whi-
lest mine eies look after
thee, which art ascēded
vp to heauen to prepare
a place for vs : Leave
not thy children deso-
late. Prepare my going
out and my comming
in. Compasse me with
thy mercy. Let thy
holy Angell pitch his
tent round about mee.
Set a watch before my
mouth

mouth; Keepe the dore
of my lips; turne mine
eyes from vanity; in-
cline not mine heait to
euill, but prepare my
soule to thy seruice, and
deliuer mee from eue-
ry euill worke. Shew
mee the way, wherein I
should walke; let thy
light goe before mee;
teach me by thy word;
giue me vnderstanding
by thy Spirit; frame my
heart by thy grace. I am
flesh, quickē me. I haue
neede of Faith, Hope
and Loue; Let me not
want the things with-
out which I cannot
serue

serue thee. Indue mee
with the grace of thy
holy spirit, which is suf-
ficiēt to direct my soul,
to informe my vnder-
standing and conforme
my will. Worke in mee
a certaine and stedfast
faith in thee, assured
Hope in thy promises,
earnest loue of thy truth
and Gospel, and sincere
affection towards thy
Children. Thou hast
gone before me, O Sa-
uiour, make mee to fol-
lowe mine example.
Thou hast begun, ther-
fore thou wilt not leaue
off the worke thou hast
in

in hand. See mee, O Lord, and not only so, but come to thy seruāt, come & dwel with me, and all shall bee thine; onely make mee thine, sweete Iesus, as thou art mine. *Amen.*

CHAP. IV.

*Of the Materiall Cause of
Iustification.*

The Materiall cause
of Iustifica-
tiō, Actiuely taken.



He MATERIALL cause
of our Iustifi-
cation, Actiuely
considered on
Gods part, is the Righ-
teousnesse of CHRIST

(Rom.

(Rom.4.6.) called also,
the Righteousnesse of God
(Rom.3. 22.) the gift of
Righteousnes (Rom.5.17.)
that Righteousnes which
is of God, (Phil.3.9.) the
Righteousnesse of Faith,
and the Righteousnesse of
the Gospell.

2 It is termed the Note.
Righteousnesse of Christ,
because Christ is the
Efficient cause thereof:
the Righteousnesse of God,
because G O D giueth
the same freely, and im-
puteth it vnto vs, & ap-
proueth it in his iudgement:
the Righteousnesse
of Faith, because we at-
taine

taine vnto it, or apprehend it by Faith onely: and the Righteousnes of the Gospell, because it is made manifest and revealed in the Gospell.

The Righteousnes of Christ hath two parts.

I.
Fulfilling
of the Law;
which is
two-fold.

3 This Righteousnes, being but one in number, hath two parts: 1. The Perfect fulfilling of the law of God. 2. The Voluntarie payment of the punishment for our disobedience.

4 The Perfect fulfilling of the law, is the full and exact conformitie of Christ's humane nature and actions with the will of God revealed

led in both tables of the Decalogue.

5 And of this Perfect Conformity there are two members: 1. Innocencie. 2. Sanctitie or holinesse.

6 The Innocencie of Christ, is that immunity or freedome from Sin, either Originall or Actuall: For Christ neither had, nor committed any sinne, for hee was both conceiued and borne without sinne; and all his life time he neuer transgressed against the law of God, either by fact, or word,

i. Innocencie.

or

or will, or cogitation,
or by any euill concu-
piscence. *Ioh.8.46.2.Co-*
rinth.5.21. 1.Pet.1.19.
1.Pet.2.22. Heb.4.15.

2. Sanctity.

7 The Sanctitie of
Christ, is that integrarie
or purity which Christ
had from the first mo-
ment of his conceptio,
and retained in all his
cogitatiōs, words, deeds
and desires, vntill his
verie death vpon the
Crosse. *Luk.1.35. Act.3.*
14. Act.4.27.30.1.Ioh.2.
20. Apoc.3.7.

11.
Bearing of
the punishment.

8 The Voluntary pay-
ment of the punishment
for our disobedience, is the
whole

whole humiliation of Christ, from the beginning of his Conception, vntill his Glorification.

*Philip. 2. 7. 8. Rom. 8. 3.
Galat. 3. 13. & alibi pas-
sim.*

9 Of these two members, consisteth that perfect, and euery way absolute Righteouſneſſe whereby wee are iuftified : which both the *Iuſtice of God, the Office of a Mediatour, and Salua- tion of Man* necessarily required.

Note well.

10 I. *The Iuſtice of God.* Because the Iuſtice of G O D could not otherwise

therwise haue been satisfied, but by perfect fulfilling the Law, and bearing the punishment, which we had deserued for the breach thereof.

11. *The Office of a Mediateour:* Because our Suretie was reallie to pay the full price of our Redemption; both activelie by doing, & passivelie by suffring those things which we ought to haue performed.

12. *The Salvation of Man:* Because wee could never haue been redeemed otherwise, than by satisfying the law

law and iustice of God,
by the perfect obedi-
ence and death of our
Surety and Mediatour.

13 The MATERIALL
Cause of our IUSTIFICA-
TION Passiuely taken, are
all the Elect (*Rom.8.33*)
being first in the state
of Nature vngodlie :
(*Rom.4.5.*) *God iustifieth*
the vngodly; and then in
the state of supernatu-
rall Grace beleueing.
(*Rom.3.22.*) *The righte-*
ousnes of God by the faith
of Iesus Christ (is manife-
sted) unto all and upon
all that beleue.

The Mater-
riall cause
Passiuely
taken.

14 So much for the

Ma-

*Materiall Carse of our
Iustification : Now of
the Formall.*

A P R A Y E R F O R
*huely sense and affurance
of Iustification.*

O Most merciful Lord
Jesus Christ, which
shalt iudge al my words
and workes, or rather
answere both for mee
and them, so direct, and
order, and appoint my
hart, my thought, tōgue
and labours to thy ho-
nour and glorie, that as
thou art the *Way*, the
Truth, and the *Life*, so
doe nothing but walke
in

in thy way, think of thy
trueth, and aime at thy
life; that by a godlie
way, I may come to the
heauenly truth, & truth
may leade mee to eter-
nall life. And because
flesh and blood would
turne thy Image to the
image of Satā, my foes
are thy foes, O Lord, let
not thine enemies pre-
uaile against thee, to
take me from thee: but
let the assurance of my
peace bee sealed in my
conscience, that I ne-
uer be left comfortlesse.
Make thy Word vnto
me, like the Star which

F lead

lead vnto thee : make thy benefits and graces, like the piller which brought vnto the land of promise. Kindle thy loue so in my heart, as in respect of thee and thy seruice, I may despise and vterly detest whatsoeuer is against thee and thy truth, that I may alway find in my self assured testimonies of the presence of thy holy Spirit. O sweete Sauiour, confirme my faith, which I feele oftentimes very weak and troubled with manie doubis ; encrease it in me,

me, O Lord, that thorough thy holy Spirit I may bee assured that thou hast fully discharged the punishment of my sinnes. Cause me, O my God, to feele in my soule and conscience, that thou art mine and all that thou hast done; that I am grafted into thy bodie and made one with thee, & therefore that I am fellow-heire with thee of euer-lasting life. Let me not only haue these words in my mouth, but thorough thy Spirit, let me feele the comfort of the

F 2 in

in my heart fully sealed
and settled in me; that I,
feeling my self inwardly
before thy iudgment
seare discharged, & my
cōscience towards thee
appeased, may be swal-
lowed vp with an vn-
fained loue toward thy
heauenly Maiestie, and
towards my Brethren
also for thy sake, sweete
Iesus. Amen.

C H A P. V.

*Of the Formall Cause of
Iustification.*

The For-
mall cause
of Iustifica-
tiō Actiu-
ly taken.

THE FORMAL cause
of Iustification Act-
iuely

tively taken, is the gracious Imputation of Christ's Righteousnes, wherby the merits and obediēce of Christ are applied vnto vs, by force of that neere Cōmunion of Christ with vs and ours with him.

2 So that the *Forme* of *Iustification* doth altogether consist in Relation : where in that Union which ariseth betweene both termes, is indeede the forme, and consisteth rather in emanation than in hision.

3 This Righteousnes
F 3 is

Note.

is ours by *Right of Donation* and acceptation of Christ's merits and obedience, seeing imputed Righteousnes is of Grace not of Nature, a Communicatio of a benefit not real and habituall Possession; & Impuration not a patible Qualitie inherent in vs.

Of Imputa-
tion.

4 In this Imputation wee must consider two things: 1. The *Truth of it in it selfe*. 2. The *Manner of the truth of it in vs*.

5 Of the *Truth of it in it selfe* there are two termes: 1. *Righteousnesse*.
2. *Impu-*

2. *Imputation thereof.* Betwene these two consists a Relation: for neither hath Christ his perfect Righteousnesse for any other end, but to impute it; neither doth hee impute anie thing, but his Righteousnes; neither is that Righteousnesse otherwise ours, but by imputation.

6 The Manner of the truth of it in vs, in Scriptures is circumscribed by a two-fold reason. The first teacheth vs that we are Righteous, not in our selues, or by

F 4 our

our own righteousness,
but by the Righteous-
nes of Christ, which is
made ours by Right of
Donation, (2.Cor.5.21)
*We are made the righte-
ousnes of God in him.* The
second teacheth vs that
we haue Righteousnes,
as Christ hath our Sins.

**As Christ
hath our
Sinnen: so
we haue his
Righteous-
nes.**

7 Christ hath our
Sinnen, not subiectiue-
ly inherent in himselfe,
but by imputation: so
we haue Christs Righ-
teousnesse, not subie-
ctiuely inherent in our
selues, but by imputa-
tion.

8 Hereupon the A-
postle

postle maketh that Opposition (2 . Cor . 5 . 21 .) between Christ, whom God made Sinne for vs; and vs, who are made the Righteousnesse of God in him.

9 According vnto this Forme, the Iustification of all men is one and the same, & equall vnto all men; for one man cannot bee more iustified than another. Albeit in diuers me, according vnto the mea-
sure of the apprehen-
sion of their Faith, the manner of it may well be said to be diuers.

F 5 10 The

The forme
of Iustifica-
tio Passiu-
ly taken.

10 The Ferme of Iu-
stification Passiuclly vn-
derstood in regarde of
vs, is the Application of
Faith: whereupon we
are said to bee iustified
through Faith, of Faith,
and *by Faith*: whereof
we haue spoken in the
Instrumentall Cause.

11 After the Formall,
followeth the Finall
cause of Iustification.

A THANKSGIVING
for our Iustification inter-
mixt with Confession
and Prayer.

O Eternall G o D, in
Christ Iesus most
gracious and mercifull,

I

I thy poore seruant doe
yeeld most possible and
harty thankes vnto thy
diuine Maiestie, for all
thy blessings and mer-
cies bestowed vpō me,
both spirituall and tem-
porall; especially for the
singular benefit of my
Iustificatiō, and the ad-
mirable gift of eternall
Saluation, purchased by
the righteousnesse and
dearest life of thy belo-
ued Son. My lot is fal-
len in a pleasant place;
I am in honor, and vn-
derstand it not. Hath e-
very one found such fa-
vour in thy sight : or
hast

hast not thou passed o-
uer others, and chosen
me? ô Lord, why shoul-
dest thou bestow thy
health and wealth, thy
rest and liberty vpō me,
more then other? I can
giue no reason for it, but
that thou art mercifull.
And if thou shouldest
draw all backe againe,
I haue nothing to say,
but that thou art iust.
Hath not thy *Joseph* de-
serued libertie? Hath
not thy *Dauid* deserued
rest? Hath not thy *La-
zarus* deserued food? or
hath not thy *Job* deser-
ued health, more then I
haue?

haue: *Job* is sicke, *Lazarus* pines without, *David* is troubled on his bed, *Joseph* grones in the prison: I haue their portion, & they do stand at reward. Why art thou so wel, my soul? Mercy, mercie. Why art thou so ill, my soule? ô Mercie. For notwithstanding in-
ding all these gracious and excellent benefits, yet haue I hitherto led my life so coldly in my profession, & wrought so contrarie vnto my vocation, in neglecting & despising thy sacred Commandemēts, that

I haue more then pro-
voked thec, to extend
thy furious wrath a-
gainst mee, to encoun-
ter & recompence my
leude desert with the
sharpenes of thy reuen-
ging furie. But when I
thinke vpon thy Son,
all my feare is turned
into ioy, because his
righteousnes for me, is
more then my wicked-
nes against my selfe. O
settle my faith in thy
Beloued, & it sufficeth
for all my iniquitie, ne-
cessitie and infirmitie.
Hee hath tolde vs, O
Lord, and we beleue it

to

to bee true, that if wee
aske thee any thing in
his name, thou wilt
graunt it vnto vs ; now
therfore in his name do
I most earnestly craue
at thy hands, that thou
wilt settle mee in a con-
stant forme of obedi-
ence, that I may ever
serue thee from this
houre, with thoseduties
which the world, the
flesh & the diuel would
haue mee deferre vn-
till the point of death.
Good Father, grant that
I may loue righteous-
nes and pietie, with as
great good will, as euer

I loued wickednes an-
vanity ; and that I may
go before other in thāk-
fulnes towards thee, as
farre as thou goest in
mercy towards me be-
fore them. O teach me
to seek thee in al things,
and all things in thee ;
euen for thy name sake,
for thy promise sake, for
thy Sons sake, our Lord
and Sauiour Christ Je-
sus. Amen.

C H A P. VI.
*Of the Finall Cause of Ju-
stification.*

THE FINAL Cause
of Iustification Ac-
tively

The Finall
cause of Ju-
stification
Actively
taken.

uely taken, is the Glorie of God, in the admirable temperature of his *Justice* and *Mercie*:
Ephes. I. 6. Rom. 3. 26.

2 *Of his Justice*: Because he would his Son should make full satisfaction.

3 *Of his Mercie*: Because he would impute his Sonnes satisfaction vnto vs.

4 The *Finall Cause* of Justification Passiuely taken, is that we might haue peace of Conscience (*Rom. 5. 1.*) eternall life (*Tit 3. 7.*) and bee euerlastingly glorified,
Rom.

The Finall cause Passiuely take.

Rom. 8.30. Rom. 6.22.

5 Hitherto of the
Causes of Iustification.
Now of the *Parts* ther-
of.

A PRAYER FOR
eternall life.

O Mnipotent and e-
ternall God, Fa-
ther of our Lord Iesus
Christ, wee miserable
and wretched Sinners,
do wāder in this earth,
as pilgrimes and stran-
gers, readie to depart
hence euery hour. We
see daily with what vio-
lence and rage Death
striketh and choaketh
now

now one, now another
for their grieuous sins.
But I giue thee most
heartie thanks, O Lord,
for thy infinite mercie
towards me, that thou
hast not suffered me to
be oppressed with pal-
pable ignorance and
heathenish blindnes, to
perish and die like o-
ther men : but hast gra-
ciously enlightened me
with the pure light of
thy Grace, and shewed
vnto me the Cause of
all calamities and of
death, and manifested
also the heauenly and
inestimable comfort of
eternall

eternal life, which doth
wondertullie recreate
and cheere my heart.
And whereas we feele,
not without great grief,
with what crueltie and
furie the wicked fiends,
burning in hatred a-
gainst thee, doe in these
last dregs of the world
oppugne mankind, and
raise vp sundrie dete-
stable scandals and o-
ther damnable enormi-
ties amongst vs; we be-
ing full of idlenesse, of
sloth and weakenes, al-
together corrupted &
defiled with carnall co-
cupiscence, vnable to
make

make resistance: O haue
mercie vpon me, accor-
ding vnto thy great
mercie. Touch, moue
and purifie my heart,
that louing and fearing
thee, I may seriouslie
and truly bewaile my
great and so often ite-
rated sinnes; that I may
stedfastly beleue thy
holy word, and leade
the residue of my life in
holines and righteous-
nesse before thee. And
seeing the greatest part
of mankinde , beeing
drowned in Sodomiti-
call pleasures, and drun-
ken with Epicurian se-
curitie,

curitie, doe not thinke
or care for thee, nor
make any reckoning of
eternall life; O Father
giue me, and all the rest
of thy children, a de-
uoute & humble heart
desirous of eternall life
and happinesse. Guide
vs by thy holie Spirit,
that we may oftentimes
meditate and speake of
those euerlasting & ce-
lestiall ioyes, that there-
by we may daily com-
fort our owne hearts,
and so rejoyce, that like
courageous Souldiers,
wee may stedfastly be-
leeue in Christ, and
cheere-

cheerfully march after
him through crosses,
tribulations, daungers
and death it selfe, vntill
wee safely ariue at thy
heauenly palace, to bee
partakers of that eter-
nall glorie and magni-
ficēce which thou hast
prepared for vs, and e-
uermore to praise thee,
O omnipotent and im-
mortall God, for thy in-
finite goodnes & mer-
cie, who with the Son
and Holy Ghost liuest
and raignest, one God,
for euer and euer.

Amen.

Cap.

CHAP. VII.

Of the Parts of Iustification.

The parts
of Iustifica-
tion two.

Note well.

HE PARTS of Iustificatiō are two ; Remission of Sinnes, and Imputatiōn of Righteousnes.

2 But wee must vnderstand, that these two parts are not diuers and different motions, but one really and in number, which in respect of the diuersitie of the termes whereabouts it is imploied hath diuers names.

3 In respect of the
Terme

Terme frō which it flow-
eth, it is called *Remission*
offin, or *Absolution from*
sinne, or *Not-Imputation*
offinne.

4 And in regard of
the Terme unto which it
is applied , it is called,
*Imputation of Righteous-
nesse*.

5 For otherwise it is
the very same motion
whereby Sinne is abo-
lished and Righteous-
nesse procured : as ap-
peareth out of ý place
(Rom.4.6.7.) where the
Apostle termeth ý very
same thing, *Imputation*
of Righteousnesse, which

G David

Dauid called before
(Psal.32.1.) Remission of
Sinnes. Euen as David
(saith he) declareth the
blessednesse of man, vnto
whom God imputeth righ-
teousnesse without workes,
saying; Blessed are they
whose iniquities are for-
giuen, and whose sins are
couered. But wee will
speake of both these
parts of Iustification se-
uerallie and apart.

I.
Remission
of sinnes.

6 Remission of Sinnes,
is the Absolutio or par-
doning of a Beleeuing
man from the obliga-
tion of eternall death &
damnation for his sin.

7 Or,

7 Or, a not-imputing, not-punishing or couering of the Belieuers sinne, and accounting him no sinner.

8 In Remissiō of sin God taketh away three things: 1. *Sin it self*, while hee doth not impute it. 2. *The guilt of sin*. 3. *The punishment due unto it*.

9 The taking away of the two latter, to wit, of the *Guilt* and *Punishment*, necessarilie followeth the taking away of the former, namely *Sinne*.

10 But this part of Iustification is denomi-

G 2 nated

nated of Sinne, Remis-
sion of sinnes, which pro-
perly is the terme from
which proceedeth the
motion, and of which
is first pronounced the
sentence of absolution:
albeit the sentence bee
pronounced also of the
guilt and punishment,
but in the second place.

Note.

ii The sentence of
Remission of sinnes be-
ing once pronounced
by God, is neuer fru-
strated or recalled: that
is, Those sinnes that are
once remitted and for-
giuen, are neuer againe
imputed. *Ezec. 18.21.22*

Efa.

Esa.44.22. Mich.7.18.19.

Ierem.31.34.

12 If it bee demaunded: Whether by Remission of sinnes, the sinne be so abolished, that it remaneth no more in man?

13 I Answer: In Sin there are two things to bee considered, the Defect, and the Guilt.

14 The Defect is not utterly taken away, or abolished out of the Subject wherein it resideth; but is daily diminished in the Regenerate by mortification of the old-man, &c.

15 For as long as we

G 3 carry

Question.

Answer. How sinne is abolished in Man.

carry this masse and bo-
die about with vs, all
Defects cannot bee vt-
terly abolished, seeing
wee shall daily endure
and feele the combate
of the flesh and the spi-
rit. *Galat.5.17.*

16 But the *Guilt* is
so abolished and vtterly
extinguished in y god-
ly, as that God absolute-
ly affirmeth, that he will
neuer remēber our sins
any more. (*Esa.43.25.*)
*I, euē I am hee that put-
teth away thine iniquities
for mine owne sake, and
wil not remember thy sins.*

17 I will speak more
Logi-

Logically. *Sinne* is both in the Predicament of Qualitic, *as it is a Vitiositie*: And also in the Predicament of Relation; *as it obligeth vnto damnation.*

Note well.

18 Remission of sins, is not the deletion of the Vitiositie, or peruerse quality, as it is sin: that is, it is not the vtter abolishing and taking away of the Vitiositie, that it remaineth not in the Beleeuer any more.

19 But sinne is taken away, abolished, remitted, not marked by God, not seene, cast be-

hind his backe, put a-way from vs, cast into the bottome of the Sea &c. not simplie but in two respects.

20 *First*, in respect of the Obligatio to damnation, or Imputation: Because God doth not impute sinne to them that are in Christ.

21 *Secondly*, in respect of Dominion: Because sinne raigneth not in them that are regenerate.

22 And thus our sins are said to bee couered, namely by the blood of Christ, lest they should make

make vs guiltie of eternell damnation.

23 For otherwise, if *Remission of sinne* were a totall deletion and vtter exstinction of al sin, so that no sin remained in the Regenerate; then it would follow that all that were iustified were wholly and altogether spirituall, without flesh, that is, fleshly affectiōns, without concupisēnce, without combatē against the flesh, equall vnto the Angels, freed from all miserie, trouble, diseases, and frō bodily death. They

G 5 should

Note.

should not rightly pray,
Forgiue vs our trespasses.
Neither were that saying
of Saint John true
(1.Ioh.1.8.) If we say that
we haue no sin, we deceauue
our selues and truthe is not
in vs. Nor that of Saint
Paul of himselfe (Rom.
7.17.) *Sinne dwelieth in
mee.* Which were ab-
surd and impious to af-
firme. For where the
proper affections and
effects of sinne be, que-
tionlesse there is also
sinne it selfe.

24 But I boldly say
with the Apostle; that
howsoever sinne dwel-
leth

leth in the godly, yet
There is no condemnation
to them that are in Christ
Iesus. Rom.8.1.

25 Thus farre of the
first part of Iustificati-
on, *Remission of sinnes*:
Now followeth the se-
cond, *Imputatio of Righ-
teousnes*.

26 *Imputatio of Righ-
teousnes*, is the second
parte of Iustification,
whereby God giueth,
or ascribeth C H R I S T S
Righteousnes vnto vs
freely, as if we our selues
had performed ý same,
whereby we attaine the
Right of eternall life.

27 This

II.
Imputation
of Righte-
ousnes.

27 This is that *Justification of life* (Rom.5.18) and that Grace that reigneth by righteousness (of Christ imputed unto us) unto eternal life. Rom. 5.21.

28 Of this the Apostle speaketh unto the Philippians (Philip.3.7.8.9.) But the things that were vantage unto mee, the same I counted losse for Christ's sake. Yea, doubtlesse I think al things but losse for the excellent knowledge sake of Christ Jesus my Lord, for whom I haue counted all things losse, and do iudge them to be

bee danyng, that I might winne Christ. And might bee found in him, that is, not hauing mineown righ-teousnesse, which is of the Law, but that which is through the faith of Christ, euен the righ-teousnesse which is of God through faith.

29 But that we may vnderstand what Righ-teousnes of Christ is imputed vnto vs : wee are to note that the righ-teous-nesse of Christ is two-fold; *Vncreated, & Created.*

30 His *Vncreated Righteousnes* is his Essen-tiall

What righ-teousnes of Christ is imputed vnto vs.

Christ's Es-sential-righteous-nes not imputed.

tiall Iustice whereby he is God; and this is incommunicable: for the Essence of God cannot bee the Accident of Man.

Christ's
created
righteous-
nes is im-
puted.

31 His Created Righteousesse, is two-folde:
1. His Native and Habituall Sanctitie. 2. His Actuall & bediece. Or (which is the same in Effect) the Sanctitie of his Nature, and the Sanctitie of his Actions.

32 Both these are imputed vnto vs: the former Improperly, and the latter Properly.

2. His Na-
tive Sancti-
tie.

33 1. His Native and habituall

habituall Sanctitie from
the first moment of his
Conception by the ho-
ly Ghost, was without
measure, most perfect,
most sincere, most pure,
free from al spot or ble-
mish.

34 For such an high
Priest it became vs to haue
which is holy, harmelesse,
undefiled, separate from
sinnes (Heb. 7.26.) Now
Christ was not made
thus by fulfilling the
Law, but was so indeed
from the first Article of
his Conception.

35 And y by the free
benefit and gift of God.

36 Nei-

36 Neither hath he by any his own deedes merited this great honour, to become our high Priest and Mediator, but was elected to that end by y^e free grace of God, *before the foundation of the world.* I.Pet. 1.20.

37 By this his holie Conception he sanctified ours, who ought to haue been so conceiued by the law of our first creation. Gen.1.28.

38 Therefore was Christ conceiued holy without sin for vs, that hee might deriue vnto

vs,

vs, that which Adam could not doe; that he might supplie the defect of holinesse in our conception, and present our holie nature before God in himself: that so God might account our conception, as if wee had been conſeuued without ſin or blemiſh.

39 So alſo C H R I S T was borne holy for our ſakes: for when wee ought to haue bin born holie, but could not, he abundantlie ſupplied that defect of holiness in our birth, and by his holie

holie natiuitie couered
the impuritie of ours
before the face of his
Father.

40 Hee was borne
holy for vs, because he
was not borne as other
priuate men bee, but as
the head of his mem-
bers. Euen as Adam
was not created a pri-
uate man, but as the
head, the stocke and
roote of his posteritie.

41 Wherfore in this
both of them are equal,
that neither of them
were conceiued of mas-
seede, nor had any Fa-
ther in earth.

42 Euen

Compariso
of Christ
with Adams.

42 Euen as Adā was created holie though mutably, not onely for himself, but also for his whole seede : so Christ was borne holie & that immutably, not onely for himself, but also for all his members.

43 Adam by reason of his fall could not cōmunicate the Sanctitie of his creation (which was mutable, and so should haue continued stil) with his seede : But Christ being stronger and more diuine than the first Adam, actually cōmunicateth the sanctitie

Entity of his Natiuitie, which is immutable, with all his members and consorts.

Note.

2. His *All
all Obedi-
ence.*

44 Wherefore the benefit that we haue receiued by Christ, is far more excellent, then that which wee should haue receiued by Adam.

45 II. Christ's *Actu-
all Obedience*, was the fulfilling of the will of his Father, & satisfying his Justice: aswell *Passively*, by his voluntary suffering the punishment duevnto our sins: (*Philip.2.8.*) as also *Actiuely*,

etually, by perfect fulfilling all the Commaun-
deinents of the Diuine
Law.

46 The Apostle saith
(Rom. 5. 19.) *As by one mans disobedience many were made sinners: So by the Obedience of one, shall many also be made righteous.*

47 If the Disobediece of Adam, whereby wee became sinners, be the uāsgression of the Law: then certainly the Obedience of Christ, wherby we are made righteous, is the fulfilling of the Law.

48 And

48 And indeed a man
cannot imagine any O-
bedience, but in respect
of the Law whereunto
it is performed.

49 Thus much of the
*Obedience of Christ's hu-
mane Nature* which is
imputed vnto vs for
righteousnes.

50 Now that this
Righteousnes is impu-
ted vnto vs, appeareth
by euident testimonies
of Scripture. (Ro. 4.6.)
*Dauid declareth the bles-
sednes of man, vnto whom
God IMPUTETH Right-
eousnes without workes.
Also (Rom.4.11.) After
he*

he had receiued the signe
of Circumcisio[n], as the
seale of the righteousnes of
faith, which he had when
he was uncircucised, that
he should be the Father of
item that beleue, not be-
ing circumcised, that righ-
teousnes might be IMPV-
TED unto them also.

51 Imputation is
two-fold (as wee haue
noted before) one Legall
by debt; the other
Euangelicall by grace.

Imputation
two-fold.

i. Legall.

52 Legall Imputation,
is that whose foundati-
on is in him that wor-
keth, to whom the
imputation is made.

(Rom.

(Rom. 4.4.) To him that worketh the wages is counted by debt. Where there is a Relation betweene Wages and Workes; & the wages is imputed for the worke.

53 Or, it is when God willeth and adiudgeth the reward to him that fulfilleth the Law in his owne person.

Rom.4.4.

2. Euangelicall.

54 Euangelicall Imputation, is that whose foundation is not in him to whom the imputation is made, but in the grace & mercy of God who iustifieth the wicked.

ked. (*Rom. 4.5.*) To him
that belieueth in him that
iustifieth the vngodly, his
faith is counted for righte-
ousnes. Whereupon it is
called the imputation
of faith.

55 Or, it is whē God
accepteth the Satisfa-
ctiō of Christ our Suer-
tie, as a payment for our
sinnes. In this sense the
word I M P U T A T I O N is repea-
ted ten times in the 4.
chapter to the Rom.

56 Neither is this
Imputation a phanta-
stique speculation, or
idle conceipt : Seeing
that euен as our sinnes

H were

Note well.

were really imputed vnto Christ (*Esa. 53. 5. & 12*) as is manifest by his Passion and Death the wages of sinne. So is Christ's Righteousnesse imputed vnto vs really, and with effect, that is, with the participation of diuine grace, and life eternall. *2.Cor. 5. 21.*

That we
are not iustified by
workes, or
inherent
Righteous-
nes.

57 Hence appeareth that we are not iustified by inherent Justice, by good workes, or infused habite of Charitie. Because wee are iustified only by the Righteousnes of Christ, which being inherent in him, is by

by grace imputed vnto
vs.

58 Againe, Inherent
Iustice and Iustificati-
on, are distinct giftes of
God. (*I. Cor. 1. 30.*)

*Christ is made vnto vs of
God, Wisdom, Righteoun-
nes, Sanctification. Also
(I. Cor. 6. 11.) But yee are
washed, but yee are sancti-
fied, But yee are iustified.*

59 Also, the Righ-
teousnesse whereby a
sinner is iustified is re-
uealed without the law
(*Rom. 3. 21.*) But inher-
ent Iustice and habite
of Charitie is reuealed
by the law : and the o-

H 2 bedience

bedience of Christ is
the sole Righteoulnes
reuealed without the
law.

60 Lastlie, the A-
postle saith (*Galat. 5.4.*)
*Yee are abolished from
Christ, whosoever are iusti-
fied by the law, ye are fal-
len from grace.*

Whosoever
will be iu-
stified by
workes
cannot be
saued.

61 Here it is evident
that the doctrine of Iu-
stification by workes,
is an error ouerturning
the foundation of Re-
ligion : which whoso-
ever obstinately and fi-
nally maintaineth can-
not be saued.

62 For if me put cō-
fidence

fidence in their works,
and make thē the mēritous cause of their
saluation, it is certaine,
as the Apostle saith,
(Galat. 5. 2.) *Christ shall
profit them nothing.*

63 If it be obiected: Obiect.
*This is true of Ceremonial
workes, but not of Morall
workes.*

64 I answere: Yea
euen of Morall also:
for the Apostle speakes
of the whole law (Galat. 5. 4.) *Ye are abolished
from Christ, whosoeuer
are iustified by the law.*

65 If any wil except: Obiect.
This is true of the workes of

Nature, but not of workes
of Grace.

Answeare.

66 I answeare : Yea
euен of Workes of Grace.
And the Apostle ex-
pressely testifieth , that
by the Righteousnesse
of a good conscience
we cannot be iustified.
*I.Cor.4.4. See also, Eph.
2.10. Tit.3.5.*

Note well.

67 To adde any thing
to the obedience of
Christ, as a meritorious
cause of our Iustifica-
tion and Saluation , is
to make Christ vnprom-
itable.

68 For he must be a
perfect Sauiour, or no
Sauiour,

Sauour : hee admits neither partner nor deputie in the worke of our Redemption.

69 And the Grace of God admits no mixture or cōposition with any thing that is of vs. Grace is no grace, vnlesse it bee euery way freely giuen.

70 Hitherto of the
Partes of Iustification:
Now of the Properties thereof.

A PATHETICAL
Prayer against the tempta-
tions of Satan.

IF I consider my sins
I past, why should I
liue to sinne any more?
If I looke backe to my
life paſt, why should I
not suffer any more?
I haue ſinned inough,
but haue not yet ſuffered
inough. Seize vpon
my heart, O my Redee-
mer, it is thine, I haue
giuen it vnto thee, that
gavest thy ſelfe wholly
for mee: take it, O Sa-
uiour; and look not vp-
on the deformitie ther-
of,

of, thou hast bought it
with thy dearest blood;
bathe it therein, scourge
it, crucifie it, kill it and
reuiue it, that being pu-
rified, it may bee wor-
thie to remaine with
thee. Oh, who shall de-
liuer mee from this bo-
die of sin ! I haue liued
long, yet but a while; I
haue liued a while, yet
very long; long for my
Soule to stay so long
from her Father, her
Brother, and her one-
ly Comforter. Meantime
while, I fight with my
enemies, blinde, naked,
weake, vnprouided:

H 5 And

And whō haue I with
mee? a Traytor; euē
this Bodie of Sin. Con-
sider, O Lord, thy ser-
uant is but flesh, consi-
der Satan, my enemie,
consider the World, my
fained friend: whose
part wilt thou take a-
gainst thy selfe? Wilt
thou giue the soule of
thy Turtle doue to the
beast? If thou wilt, thou
canst make mee ouer-
come. Can my Lord
forsake his owne? For
the Spirit tels me, I am
thine, and I beleue it, ô
Iesus helpe my vnbe-
liefe. Come therefore,
sweet

weet Iesus, come now,
Satan standeth knock-
ing at the doore of my
youth, come quickly,
and we will keepe him
out. Auoide Sathan,
crouch flesh, be still, my
Soule: The Lord is on
my side, I will not feare
what any can doe vnto
mee. There wanted a
Tempter, and thou, O
Lord, wast the cause
that hee was wanting;
there wanted time and
place, and thou wast the
cause that they wanted.
The Tempter was pre-
sent, and there wanted
neither time nor place,
but

but thou heldest mee
backe, that I should
not consent. Who hath
trod vpon thy head, O
Satan? Thou wast ar-
med, but the Lord put
thee downe; thou wast
masked, but the Lord
discouered thee; thou
wast like an Angell, but
the Lord tooke away
thy vizard. Goe, take
thy farewell, the net is
broken, and I am esca-
ped. Blessed bee thy
name, my Lord, my
Saviour and my
Redeemer.

Amen.

CHAP.

C H A P . V I I I .

Of the Properties of Iustification.

HE PROPER-
TIES of Iustifi-
cation consist
specially in three things
1. That Iustification is
Free. 2. That it is Per-
fect. 3. That it is Euerla-
sting.

2. I. Iustificatiō is Free:
Because Remission of
Sinnen is not gien for
any merits of man; but
is a meere grace and vn-
descreued mercie pro-
mised for Christ his
sake

The Pro-
perties of
Iustificatiō.

I.
Iustificati-
on is free.

fake alone.

3 For God findeth nothing in man whom he iustifieth but impuritic of sin and extreme miserie.

4 And the Scripture euery where affirmeth, that Christ onely is the author of all grace: and the whole hope of our saluation consisteth in his blood alone.

5 Without the merit of Christ there can be no iustification, for he hath purchased that Righteousnesse which GOD freely imputeth vnto vs.

6 They

6 They therefore that will be accounted righteous without the merit of Christ, are profane Atheists.

7 And they which dreame they are iustified, partly by grace, & partly by their owne merits, are Pelagian Heretiques.

8 But they that beeue they are iustified freely by the onely merits of Christ, are true Christians.

9 Againe, the Cause of Iustificatiō, to wit, eternal Electiō in Christ is free : wherefore Iustification

stification it selfe must needs be free : for there cannot be more in the Effect, than there is in the Cause thereof.

Obiect.

10 If it be obiected: *If G O D remitteth our sins for the satisfaction of Christ, then doth hee not iustifie vs freely.*

Answer.

11 I answere : Yes freely, in respect of our selues, that is, without any satisfaction of ours, but not without anothers satisfaction.

12 Again, if any will obiect: *But he that iustifieth in this manner, iustifieth not freely; For what a man*

man doth by another, hee
may be said to doe by him-
selfe : Therefore wee our
selues haue paid the price
by Christ.

13 I answere : God
freelie giueth vnto vs
this price, that is Christ
our Satisfactor and Me-
diatour, which was not
bought by vs (Ioh.3.16.)
So God loued the world,
that he gaue his onely be-
gotten Sonne &c.

14 II. Iustification is
every way perfect and most
absolute : for God doth
not pardon one or two
sinnes onely, but forgi-
ueth all and euery sin.

15 Nei-

II.
Iustifica-
tion is per-
fect and ab-
solute.

15 Neither doth he onely forgiue sins that are alreadie committed and past ; but remitteth the dailie talles of his children, if they repent.
John saith, (I. Joh. I. 7.)
The blood of Jesus Christ cleanseth vs from all sin.
 And *Paul* (Coloss. 2. 13.)
God pardoneth all our trespasses. See *Esa. 44. 22.*
Esa. 43. 25. Psal. 103. 12.
Micah 7. 19. Apoc. 1. 5.
Esa. 1. 18.

Question.

16 If it be demaunded : Whether *Justification bee absolutely perfect and finished in this life?*

17 I answer : There
are

Ans.

are two sorts of Benefits which wee receiuē of God in Christ: One of such as bee not inherens in vs, as Election and Iustification. The other of such as doe inhere, as Vocation , Glorification.

18 Both these kinds of Benefits haue this common, that before the ful manifestation of Iesus Christ, they cannot bee fully and perfectly declared; I meane, neither Election, nor Iustification, nor Vocation, nor Glorification.

19 All these Benefits

fits began to bee declared in the first manifestation and appearance of Christ (*Rom. 3. 21.*) Now is the Righteousnesse of God made manifest; but are not fully declared in this life; as *John* saith (*I. Joh. 3. 2.*) Now are we the sonnes of God, but yet it doth not appeare what wee shall be.

20 But they differ herein, that those Benefits which are not inherent, are indeed perfected and really absoluued in this life. (*I. Joh. 3. 2.*) Now wee are the sonnes of God. So also, Now

Now wee are elected.

Now we are iustified.

21 Those Benefits which are inherent in vs, are not perfected in al their degrees, but on-ly inchoated or begun in this life.

22 Hence it is eu-
dent that iustification is indeed perfected & ab-
solued in this life, but not plainly manifested
and declared.

23 Question may be made : Whether Christ will not Iustifie such as be-
lieued heere, in the day of judgement : which if it be so, shall not Iustification be perfect

perfect then at length in
that other life?

Ans.

24 I Answere. In
that day of Iudgement,
Christ wil not so much
Iustify the Beleeuers; as
declare, by their works,
that they beleeuued and
were iustified euен in
this life.

25 For so also the
word, *Iustification*, may
bee taken, and so James
vseth it, where he saith,
that Man is iustified
by his works. (Iac.2.21.)
He is iustified, that is, de-
clared to be iustified.

Quest.

26 Againe. It is de-
manded: *Seeing we daily* *Se-*
pray

pray unto God for the Re-
mission of our sins, that is,
Iustification; how shall we
say then, that Iustification
is an undiuideable act, per-
fected euен at one and the
same time in this life?

27 I Answere. Whē
we pray for Remission of
sinnes, wee pray not, as
for a Benefit not yet gi-
uen vs; but we pray for
the increase of our con-
fidence and application
of the Benefit by faith,
and for the encrease of
our Faith.

28 Lastly, it is obie-
cted. If Iustification be the
Sentence of life; and if that
life

life cannot be perfected vntill the comming of Christ: then certainly Iustification cannot be perfected vntill the last comming of Christ.

29 I Answere. It is one thing to perfect the Sentence of life, and another thing to perfect life it selfe.

30 The Sentence of life is perfected in this life; but Life it selfe is not perfected vntill the coming of Christ.

III.
Iustification
is euer-
lasting.

31 III. Iustification is Euerlasting: in as much as sin ought not to be imputed vnto them that are

are Iustified any more
for euer.

32 For whom God
hath once receiued in-
to fauour, hauing blot-
ted out all their sins and
offences, those doth he
still preserue in his fa-
uour as righteous.

33 So that such can-
not vtterlie fall from
grace and perish by no
manner of sins, they be-
ing and remaining par-
doned in thē. For God
will neuer remember
those sins, to which the
Regenerate are as yet
subiect.

34 This the Scrip-
ture

ture expresselly and dili-
gētly affirmeth in many
places (*Esa.43.12.*) I will
remember thine iniquities
no more. (*Jerem.31.34.*) I
will be merciful vnto their
iniquities, and remember
their sinnes and transgres-
sions no more. See *Hebr.*
8.12.

35 These and such
like places of Scripture
promise the Grace of
God and forgiuenes of
sinnes, not for a day or
two only ; but signifie
and affirme that it shall
alwaies be of force, and
continue while life la-
steth, so that the for-
giuenes

giuenes of sins is quo-
tidian and continuall al-
our life long.

36 Because Christ
hath made a ful and suf-
ficient satisfaction for
them once for all, (*Heb.*
10.14.) And God is so
iust that hee will not
haue paiment and satis-
faction for one thing
twice. But is so well
pleased with the satis-
faction of Christ, that
hee requireth no other
satisfaction.

37 Neither must we
imagine, that therefore
God is not displeased
with sinne in the Rege-
nerate.

nerate. For the sinnes
euen of his owne dea-
reft children doe high-
ly displease him ; albeit
he wil not punish them
in his Saints, because he
hath punished them in
Christ.

38 For G O D doth
not so remit sinnes as if
he accounted sinne no
sinne, or were not an-
gry at it: but because he
doth not impute them
vnto vs, nor punish the
in vs ; but accounteth
vs holy and righteous
for the satisfaction of
Christ apprehended by
Faith.

39 Hitherto

39 Hitherto we haue
spoken of the *Properties*
of Iustification. It fol-
loweth that wee speake
of the *Effects* thereof.

A PRAYER FOR
Sanctification.

O Most glorious &
moste gracious
Lord, in good-
nesse infinite, in power
almightie, in wisedome
wonderful, in iudgmēt
iust, in promise true, in
mercie rich, patient to-
wards sinners that call
vpon thy name, & spa-
ring, when they doe re-
pent: what shall I bee

I 3 afraid

afraid to ask thee? Rule
my paths, O Lord, en-
large my heart. When I
goe, let my gate bee
straight; when I runne,
let me not fall, for I am
a stranger vpon earth,
& vnderstand not mine
own way. I would walk
at libertie, like thy ser-
uant *Dauid*. What faith
my Lord? speake now,
for thy seruant heareth:

„ My Sonne, walke sim-
„ plie after my word, for
„ this is the plaine way,
„ this is the sure way:
„ Heere thou shalt haue
„ no lets, to stay thee; no
„ encombrances, to en-
tangle

tangle thee. Goe forward straight, and turne not : libertie is in thy way, and Life is in the end. But if thou looke back, or stay, or turne to the right hand, or to the left ; then thou fallest into a hedge of thornes, nets & snares take hold vpon thee. A double heart, and a man that goeth two waies shall not prosper, I am worshipped of the simple and open hearted. *Martha* is troubled with much busines, but *Marie* hath all things at my feete : therefore haue I

I 4 sepa-

„ separated thee (if thou
„ wilt) because thou canst
„ not serue two masters.
It is true, Lord, for I
am neuer distracted in
minde, but when I am
carefull about manie
things : For so long as
thou art with me, I am
thine; but when I bring
in sin, then am I straight
dispossesed of my soul.
If I loue any thing be-
sides thee, it vpbraideth
me : if I speake, or doe
any thing without thy
counsaile, straight I am
trapt in some error,
wearie of my selfe and
vnapt for thee. It is wo-
derfull

derfull to thinke how
my heart is hardened,
my vnderstāding blin-
ded, my teares dried vp,
when thou turnest thy
face but from mee, and
Sin preuaileth against
mee. Had I the spirit to
discerne euery thing at
his value, I should loue
God before all, which
is best of all, and Man
after G O D, which is
next to GOD. How is
my Soule troubled for
this? and my heart rent
in twaine, vntil my flesh
consent, and all my mē-
bers agree together, to
chuse that which hee

I 5 hath

hath commanded, and
to forgo that which he
hath forbidden ? Be-
fore I was afflicted, I
went astray, like a thing
vntamed: it is good for
me that I haue bin tou-
ched, that I may learne
thy Statutes. Saue me
now, O Lord, I pray
thee. Now, Lord, I pray
thee giue mee vnder-
standing. I haue sinned,
I am sorie, forgiue mee.
Away from me, all you
that worke vanitie, for
the Lord is my G o d;
if I regard wickednesse
in my heart, he will not
heare me. O thou eter-
nall

nall Goodnesse, which
art good to all, which
guideſt those that ſeeke
thee, which enlighte-
nest those that fee thee,
and which fauēſt those
that loue thee; en-
due mee with thy gra-
cious and holie Spirit,
which may ſubdue all
my carnall affections;
which may rectifie my
reafon, regenerate my
will, and purifie my na-
ture, that at all times,
when thou ſhalt call vp-
on me, I may be readie
with *Danid* to anſwer,
Loe I come: Praifeſed bee
God. Amen, Amen.

CHAP. IX.

Of the Effects of Iustification.

The Effects
of Iustification.

Of Glorifi-
cation.



*H*e Effects of Iustificatiō, are Peace of Conscience (*Rom. 5.1.*) Accessē vnto God (*Rom. 5.2. Ephes. 3. 12.*) Adoptiō into the sonnes of God (*Rom. 8. 15. 16. 17. Galat. 3. 26. Ephes. 1. 5. Ioh. 1. 12.*) Regeneration (*Ioh. 5. 11.*) Externall life &c. (*Rom. 6. 22. 23.*) al which may bee reduced vnto this one, *Glorification.*

2. *Glorification*, is the execution

execution of the sentence of life pronounced by God in Iustification. 1. Pet. 1. 2. 2. Pet. 1. 4.

3 In Glorification we must consider a two-fold Application ; the one of God; the other of such as are to be Glorified.

4 The Application of God, is that whereby God joineth Christ unto vs, as the Head to the rest of the body, whereby he also giueth vs his holy Spirit.

5 In this Application God joineth Christ unto vs, being first Dead, for mortification of our flesh.

flesh or old man; secōdly quickned or raised from Death, for viuification of our Spirit or new man.

6 The Application of such as are to be Glorified, is that whereby we apprehend Christ being ioyned vnto vs in his Death and in his Life, by faith, wrought by the holy Ghost.

7 And in this Application, both of God & of our selues, whereby Christ is ioyned vnto vs, as Head vnto the Body, is manifestly deprehended our Glorificatiōn

on or renewing.

8 For by the same act (as it were) and at the same instance, as soone as euer Christ is ioined vnto vs, as Head, we are presentlie made his Members, and so renewed by Regeneration or new birth.

9 Glorificatiō is two-fold: *Inchoatiue Glorification*, (Ioh. 3.3.) & *Consummatiue Glorification*. Matth. 19. 28.

10 *Inchoatiue Glorification*, is that whereby (we being vnted vnto Christ) our corrupt Nature, euē in this life, beginneth

Glorificatiō
two-fold.

i. Inchoatiue.

ginneth to be renewed by the holy Ghost, according vnto the Image of God. 1.Pet.1.2. 2.Pet. 1.4.Tit.3.5.Eph.4.23.24.

II The same is also termed, *Regeneration* & *Sanctification*. But Paul simple calleth it, *Glorification* (*Rom.8.30.*) that is, a glorious renewing of our Nature, an abolishing of our corrupt Nature, and making of vs fit for eternall Glory.

Regeneration hath two parts.

12 Of this Inchoatiue Glorificatio or Regeneration, there are two parts, I. Mortification or killing of the Olde

Man,

Man, that is, Hatred of sinne. 2. *Viuification or quickening of the New Man, that is, Loue of Righteousnes.*

13 By *Olde Man*, I meane, the whole Nature of man, as wel soule as body, addicted vnto sinne and death : or the vnregenerated part and corrupt nature of man ; termed also the *Outward Man, & Flesh* (Ioh.

3. 6. Rom.8.6.) also the *Body of sinne* (Rom.6.6.) & the *sinfull body of flesh*, Colos.2.11.

14 *Mortification of the Olde-Man*, is that whereby

Old Man
what.

1. Mortifi-
cation.

wherby the holy Ghost by little and little worketh in vs a detestation and hatred of sinne, and extinguisheth the vigour of our corrupt nature in vs, that it might not bring foorth most bitter fruits to condemnation.

New Man
what?

15 By *New-Man*, is meant the Nature of man, that beginneth to cease from sinne, or that part of man, that is regenerate and restored according vnto ſy Image of God : termed also, the *Inward man* (*Rom.7.22.*) and the *hidden man* of

of the heart (1.Pet.3.4.)
also Spirit, Ioh.3.6.

16 The *Vivification* of
the New-Man, is when
we are raised vp into a
new and spirituall life
(hauing the habite of
Charitie infused into
vs) that wee might liue
vnto righteousness, Eph.
2.4.5. Ioh.5.11.

17 Againe, Regene-
ration, is as well of the
Soule, as of the Bodie,
1.Thess.5.23.1.Cor.6.20.

18 *Regeneratio* of the
Soule, is that whereby
the faculties of the soul
are renewed.

19 Of the Regene-
ration

2. *Vivifica-*
tion.

Regenera-
tion of the
Soule.

ratiō of the Soule there
are two parts, 1. Illumi-
nation. 2. The gift of Re-
pentance.

20 For as there are
two parts of the Soule,
the *Vnderstanding* and
the *Will*: so in both Re-
generation is required.
Illumination is of the
Vnderstanding (*Coloss.*
3.10.) and Repentance
of the *Will*, *Ephes.4.5.*

1. Illumina-
tion.

21 Illumination, is that
wherby God dispelleth
the naturall darkenesse,
blindnes & ignorance
of our minds, and en-
lightneth it with the
sauing knowledge of
himselfe

himselfe (*Psal. 16.11. Coloss. 3.10. Rom. 12.2. Rom. 7.23. 2. Cor. 1.21.*) which is Eternal Life, *Ioh. 17.3.*

22 It is also termed, the *Vnction*, or *anoynting* of the *holy Ghost*. *1. Ioh. 2. 27. Psal. 89. 20. Esa. 61.1. Dan. 9.24.*

23 *The gift of Repen-*
tance, is that whereby our Will is renewed & willeth not euill any more, but only good, *Act. 11.18. 2. Tim. 2.25. Rom. 6.4.5.6. Eph. 4.22. 23.24. 2. Cor. 5.7. Philip. 2.13.*

24 Repentance hath two parts, 1. *Auersion* from

Note.

2. *Repent-*
*tance.*Repentance
hath two
parts.

from the Diuell and all euill. 2. Conuersion vnto God & all good, Ps.34.15. Psalm. 37.27. Esay 1.16. Rom.6.4. I.Cor.5.7.Eph. 4.22.23.24. Col.3.9.10. I.Pet.3.11.

25 So much for the Regeneration of the Soule: Now followeth the Regeneration of the Body.

Regenera-
tion of the
Body.

26 Regeneration of the Body, is that wherby the Body is made obedient vnto the renewed Spirit, so that it attempteth nothing, but what is conformable vnto the will of God. Rom.12.1. I.Thess.5.23.

27 Of the Regeneration of the Body, there are two parts. 1. *Bridling of the Affections.* 2. *Gouerning of the moueable Members.*

28 The *Bridling of the Affections*, is the subduing of them vnto the regenerated or renued Reason.

29 The *Gouerning of the moueable Members*, is whē all the Members are so guided, that they commit nothing being ruled by disordred passion or euill lust, against the consent of the regenerated Minde & Will.

30 The

30 The infallible token, and certaine marke of Regeneration, is a Holy and iust life.

31 And thus much of *Inchoatiue Glorification*: It followeth to speake of that which is *Consummate*.

2. *Consummatiue*.

32 *Consummatiue Glorification*, is that most perfect and euery way happie fruitiō of G o D, which all the Elect shall eternally enjoy in Heauē after this life, where they shall see God face to face, and know, as they are knowne, having full fellowshippe with

with Iesvs Christ,
and raigning with him
for euer. Wheroft(God
willing) according to
our mediocritie, wee
purpose to entreate in a
seuerall Treatise here-
after.

A THANKSGIVING
for our Redemption, ioy-
ned with Prayer.

VVhat Can Man
say, that he hath
any thing, that he hath
not receiued? Who
hath elected? who hath
created? who hath cal-
led? who hath iustified?
who hath sanctified?
K who

who hath preserued
you from day to day,O
Soule, O Bodie! The
Lorde hath made all
things for you, and you
for himselfe. O most
gracious & louing Fa-
ther, which art loued
for thy goodnesse, ho-
noured for thy great-
nes, rejoyced in for thy
happinesse, praised for
thy merits, and prayed
vnto for thy mercies!
I acknowledge I can-
not worthilie praise
thee, nor thanke thee, as
I ought: my tongue
faulltreth, my heart fai-
leth, my Spirit langui-
sheth.

sheth. I want words to
expresse and powre out
my mind; I want a mind
to conceiue and ap-
prehend thy benefits.
My words are short of
my vnderstanding; and
my vnderstanding farre
vnder the dignitie of
thy deserts. By thy loue
I was elected, by thy
goodnes I was created,
by thy Spirit I was cal-
led, by thy mercy I was
iustified, by thy grace I
was sanctified, and by
thy power I am preser-
ued. When I had no
being thou diddest e-
lect me, when I was no-

thing thou didst create
me, when I was worse
than nothing thou did-
dest call mee, when I
was thine enemie thou
didst iustifie mee, when
I was habitually euill
thou didst sanctifie me,
and now being vnthāk-
full for all thy mercies
thou doest preserue me
still. O exceeding boū-
tie, proceeding from
vnspeakable goodnes !
O inestimable mercie
flowing frō surpassing
loue ! What thankes ?
what praise shall I ren-
der vnto thee for this
thy vndeserued kind-
nes ?

nes? If I had the tongue
and knowledge of An-
gels, yet could I not suf-
ficiently laud thee, see-
ing thy incomprehen-
sible goodnes infinitly
exceedeth all bounds
both of vtterance and
vnderstanding : Well
therefore may I admire
thy mercies in silence,
but speake of them as is
meet, I cannot, I am not
able. Yet, O sweete Sa-
uiour, let mee not bee
vnthankfully silent for
these thy benefits, but
teach my heart how
with reueréce it should
thinke of thee; giue my

K 3 tongue

to tongue some power to
lispe and stammer out
thy praises, seeing it can
not speake and powre
them foorth with such
volubilitie & freedome
it ought, and grant that
in some measure I may
loue thee, though not
so much as thou deser-
uest, yet so much as I
am able to performe. O
good Lord, diddest not
thou elect mee, that I
should loue thee? didst
not thou create me, that
I shuld loue thee? didst
not thou call me, that I
should loue thee? didst
not thou iustifie mee,
that

that I should loue thee? didst not thou sanctifie mee, that I should loue thee? & doest not thou still preserue me, that I should loue thee? It is true, Lord, that I haue not deserued what I craue; but wilt thou therefore lose thy due? for I can neither thank, nor praise, nor think of thee as I ought, except I loue thee. Accept therefore, O blessed Redemer, accept of my base and bare loue. I haue no other thing to giue thee for all thy mercies, but euen my

K 4 loue,

Ioue, my self, which yet
is alreadie thine owne :
But I am so soiled and
defiled with sinne, that
it is a point of extraor-
dinarie fauour, if in cō-
passion thou wilt now
accept, that which in
right hath been alwaies
thine. But if I be full of
wickednesse , art thou
therefore not full of
goodnes? If I be blame-
worthie for my impie-
tie, art thou therefore
not praise-worthie for
thy mercie ? If I con-
fesse my iniquitie, wilt
thou therfore deny thy
pitie ? I am a sinner, but
yet

yet thy creature. I am a Sinner, but yet redeemed with thy precious blood. I am a Sinner, but remember, Lord, thou camest into the world to saue Sinners, whereof I am chiefe. Thou camest to saue Sinners, and wilt thou reiect me? Thou camest to seeke that which was lost, & wilt thou see me perish? Thou camest to seeke those which strayed, and wilt thou refuse them which crie after thee? Thou camest to call Sinners to repen-tance, and wilt thou not

K. 5. heare

heare them when they
doe repente? Why theſe,
sweete Iefus, I am a ſin-
ner, I am lost, I haue
ſtraied, I repent, I am he
for whofe fake thou ca-
meſt into the world:
help me now, or tell me
who ſhall helpe mee?
Sauethy ſeruant, or tell
me who ſhall ſave mee?
I know, Lord, I know
there is no Redeemer,
there is no Sauour be-
ſides thee. If thou refu-
ſeft a poore captiue,
that condemneth him-
ſelfe, and calleth vpon
thee; ô Redecmer whō
hast thou then redee-
med?

med? If that sinner shall
be drowned in hell, that
despaireth in himselfe,
and trusteth in thee ; O
Sauiour whō wilt thou
then saue? Haue mercy
therefore vpon mee, O
Sauiour, O Redeemer,
asswage my grief, heale
my diseales, purge my
sinnes. Thou that hast
called me, before I cal-
led vpon thec, hearken
now vnto my prayer,
and let my crie come
vnto thee, euен for thy
mercies sake, for thy
loues sake, for thy own
sake, sweete Iesus. A-
men.

A

A M O R N I N G P R A Y-
er, for a private Familie.

It is vaine to rise early, and
to lye downe late, except
the Lord be with vs: so
vaine a thing is Man.
Therefore wee will not
attempt any thing, be-
fore we haue taken cou-
saile and strength from
the Lord, that hee may
deliuer vs from euery
euill worke. If wee aske
that thing which is e-
uill, deny our ignorāce;
If wee aske that thing
which is good, O Lord,
remember thy promise.

WE slept and rose
againe, O Fa-
ther,

ther, for thou diddest
watch for vs that we
might take our rest. The
heauēs declare thy glo-
rie, and the earth is full
of thy goodnessse. Yet
hast thou not dealt so
with all Natiōs, as thou
hast loued Sion thy li-
tle hill; a corner of the
world farre separated
from the Serpent, and
fenced from the wilde
beast. Yet who confide-
rēth that our perill is
gone into other lands,
because their Gods be
not like vnto our God?
Wee haue seene thy
workes, & yet we proue
thee

wee loue thee
and wee see thy
wondrousnes. Thou hast se-
parated vs from the
Turke, and deliuered vs
from the Pope: & why
hast thou separated vs
from them, but that we
should bee ioyned to
thee: cuen a new Crea-
ture come out of darke-
nesse to light, according
to thy working of know-
ledge. O bind our harts
with thy feare, that wee
part not from thy loue!
For our selues and for
our Brethren, wee are
prostrate heere before
thee, ô Prince most ex-
cellent.

cellent. For the name of
thy only Son, one drop
of mercy to coole this
fire of sinne. Nothing,
good Lord, to change
thy mercy ? yet the
whelpes doe eate the
crummes that fall from
their masters table. First
wee yeelde thee hartie
thankes for all at once.
Next, we humblie be-
seech thee for the gene-
ral quittance which thy
Son hath sealed for our
sinnes. Then, for all gra-
ces, we pray thee let vs
not wāt the thing with-
out which wee cannot
scrue thee. Plant in our
hearts

hearts true feare of thy name, obedience to our Prince, and loue to our Neighbours. Giue power, good Father, to our prayers : graunt vs true humilitie in prosperity, perfect patiēce in aduersitie, peace in Christ, & ioy in the holy Ghost. This is our desire, to liue godly, righteously and soberly: so blesse vs and keepe vs, good Father, vnto the end of our liues. Turne vs, O God of our saluation, graunt that we may grow from strength to stréngth, that thy Church Militant may

may be like thy Triumphant in heauenly Charitie and all Communion of Saints. Send thy labourers into thy vineyard, purge thy Church of idle & ignorant Ministers; write thy lawes in thy tables of our harts, & powre thy grace vpon the hearers. Blesse them which blesse vs; look vpon this Realme in thy mercy. Preferue our King; let not the eye of Great Britaine lose his sight. Be gracious and mercifull vnto our friends [and Parents] according vnto the

the flesh: comfort thine afflicted Saints. Confound the power of Antichrist, send thy feare amongst them, make their time short, defend thine owne cause: As thou art sanctified in vs before them, so be thou magnified in them before vs; that al the world may turne & say, Great art thou, O Lord God of the Christians, and there is none besides thee mightie, iust and mercifull, rewarding righteousness, & reuenging iniquitie, the same now, and euer, and euer

ry where. Graunt these things, ô heauenly Father, & whaisoeuer else thou knowest to bee needfull for vs, euен for his sake, who died for sin and sinned not ; in whose name we farther pray vnto thee, as hee hath taught vs, saying, *O our Father which art in beauen &c.*

God the Father which hath made vs, blesse vs ; God the Sonne, which hath redeemed vs, preserue vs ; God the holy Ghost, which hath sanctified vs, confirme our faith, to the end, and in the end. Oh God, Father, Sonne, and Holy Ghost saue vs, Amen.

AN

AN EVENING
Prayer for a priuate
Familie.

Wee haue sinned: wee re-
pent. O Father haue
mercy upon vs. Amen.

O Lord God, which
hast created vs of
nothing, which hast de-
liuercd vs from Death
and damnation, if wee
doe not wilfully runne
vnto it; that hast been
good and gracious vnto
vs in continuing thy
teporall blessings both
at home & in the field,
euен as thou seest most
expedient

expediēt for our estate,
and hast drawne out
the thred of our life vnto
this present time.
These are thy greate
mercies, O Lord, giuen
vnto vs freely without
any deseruing of ours.
And for all these thou
requirest nothing else
of vs, but that we know
thee, and acknowledge
thee to bee the giuer
thereof, and to obey
thee, and to walk in the
paths of thy commandments,
that so wee
might become thy chil-
dren, & be partakers of
thine eulasting king-
dome,

dome, and raigne with thee for euer. O Lord, we confessē against our selues our wonderfull foolishnes & vnthankfulnes: For wee haue, cuen as much as in vs lieth, stopped y streame of thy mercies, that they should not come neare vs, wee haue not hearkened vnto y voice of thy word, neither tooke wee any delight in keeping thy lawes & thy statutes: And therfore if thou haddeſt lōg before this cut vs short, as thou haſt done many, and that ſuddenly and

and fearfully, and summoned vs to appeare,
& to hold vp our hands
at the barre, before thy
iudgement seate, and
haue the fearefull sen-
tence of eternall con-
demnation speedily gi-
uen foorth against vs:
who is there could say,
What doest thou? Nay
our owne consciences
would acquite thee, &
say thou hast done iust-
ly. For seeing thou cal-
ledst after vs, and we re-
fused to heare thce, it
was good reason wee
should crie and find no
mercie. But, O Lord, as
our

our sinnes are mightie,
and cannot bee num-
bred, so thy mercie far
exceedeth and striueth
against our lewdnesse.
Thou hast spared vs
long, and giuen vs a
large time of repentece.
Thou hast driven off
thy vengeance frō day
to daye, waiting and
watching for our tur-
ning againe vnto thee.
Thou hast called vs by
signes in Heauen , by
shaking the earth , by
drowning vs with wa-
ters, by threatning vs
warre, famine and pe-
stilice, besides the fear-
full

full threatnings of thy word. Euen so, O Lord, let these haue their working in our hearts together with thy mercies in time to repent, & turne from our wicked waies, to abuse thy patience no longer, but euen with all our heart to turne vnto thee, if so we may be saued in the day of thy wrath. So work thou in vs, O heauenly Father, that wee delay no longer to aske counsaile at thee, and thy word, what wee ought to doe, what we ought not to doe, and

L how

how wee may liue soberly in prosperitie, and how wee may be comforted in sicknesse and aduersitie, that we may goe out of our selues and looke for all things at thy goodnesse, that wee may trust no further to these transitorie things, but wholly relie vpon thee. Blesse, O Lord, we beseech thee thy whole vniuersall Church, the Kings Maiestie, the Qucene and Prince, the priuie Coucell, Magistrates and Commōs of this land; specially haue mercie

as

as vpon this familie and
euery member of the
same, so also vpon all
our friends [and Pa-
rents] according vnto
the flesh, and continue
thy Gospel vnto vs and
to our posteritie after
vs, euен for thy deare
Sonne Iesus Christ his
sake, in whose name we
further pray vnto thee
as hee hath taught vs,
saying, *O our Father
which art in heauen &c.*

Let thy mighty hand, and
out stretched arme, O Lord,
be still our defence, thy mer-
cie and louing kindnesse in
Iesus Christ thy deare Son

L 2 our

our saluation, thy true and
holie word our instruction,
thy grace and holie Spirit
our comfort and consola-
tion, unto the end and in the
end. Amen.

The Lord blesse vs and
sane vs, the Lord make his
face to shine upon vs, and be
mercifull unto vs; The Lord
turne his fauourable un-
tenance toward vs, and this
night and euermore vouch-
safe to send vs thy euerla-
sting peace. Amen.

The Grace of our Lord
Jesus Christ, and the loue of
God, and the fellowship of
the holy Ghost be with vs all
euermore. Amen.

A

A P R A Y E R T O B E
said for a sicke man: or by the
sick man himselfe, altring
but the person.

O Most merciful God
& gracious Father,
which through corporal
diseases putteth vs in
minde of our mortali-
tie, and also callest to re-
pentance; we acknow-
ledge, that vnto thee
belongeth health and
saluation, thou raisest
vp and castest downe,
thou makest sicke and
makest whole, thou re-
storest to life and takest
away by death: We,

thy vnworthy seruants,
doe here present our
selues before thy heau-
enly Maiestie, in the
name and mediation
of thy dearest Son Iesus
Christ, humbly pray-
ing thee in the behalfe
of this thy poore ser-
uant, that lieth visited
vnder thy hand, that
thou wouldest not re-
buke him in thine an-
ger, nor chasten him in
thy wrath. Haue mercy
on him, O Lord, for he
is weake, O Lord heale
him, for his bones are
vexed. Wee know, O
Lord, and himselfe ac-
know-

knowledgeth, that being of the same mould that we are, and descended frō the same loines, he must needes be infected with the same corruption of originall sin that wee are, and also subiect to þ same death and damnation. But, O gracious & louing Father, wee beseech thee, seale in his heart by thy holy Spirit the forgiuenes of all his sinnes, lay not to his charge what he hath said or done amisse throughout the whole course of his life, but reare him vp in

L 4 hope,

hope, and let thy holy
Spirit lead him vnto the
throne of thy mercy.
Let the sweet feeling &
taste of a liuely faith,
distast al corruptiōs that
are in him, ȳ his sinfull
body and soule may be
cleered and washed by
the blood of thy Son.
And if this his sicknesse
be not vnto the death,
may it please thee, O
Lord, to help him, vpon
the bed of his sorrow :
turne the whole palate
of his weaknes into ioy.
Heale him & he shal be
whole, sauē thou him &
he shall bee sauēd. Deli-
uer

uer him from the pit of corruption ; for y^e graue will not acknowledge thee nor death confesse thee ; but the liuing, we say, the liuing will extol thee for euermore. But if it be more expedient for him to die then to liue, thē deale with him according to thy wil, O Lord, & cōmād his soul to be receiued in peace, which we cōmend into thy hands that hast redeemed it. Take frō him all the feare & sorrowes of death, and giue him a through strēngth against all the assaults of the di-

L 5 uell,

uell, that he may haue a perfect victory. Rayse the siege of his spiritual enemies that are round about him, and let thy gracious defēce & protection be ouer him to keep him fast to thee & thy truthe to yend. And, good Lord, shew this mercy vpō him that the knowledge of thy GospeL which he hath learned since thou hast called him thereby, may now stād him in steed, & releue his faith, y in the knowledge of thee and of himselfe, he may haue true repentance,
that

that he may yeeld vnto
thee true obedience; &
be thākfull, whatsoeuer
thou shalt do vnto him,
& in regard of thy glo-
rie, and of those ioyes
which thou hast prepa-
red for him, he may wil-
lingly forsake this pre-
sent euil world, & come
vnto thee fighting a
good fight, & fighting
with ioy, and so recea-
uing an vncorruptible
cowne, may liue with
thee for euer and euer.
And now, good Father,
for vs ſtare about him,
teach vs to know our
owne weaknes, that we
may